

A BRIEFE
AND NECESSARY
Catechisme or instructiō
*Very needfull to be knowne
of al householders. Wherby
they may teach & instruct ther
families, in such pointes of
Christian Religion as is
most meete.*

(2.)
With prayers to the same
adjoynings.

PSALM. 24. 11.
Come children, harken unto me;
I will teach you the feare
of the Lord.

NEWLY IMPRINTED.

NON VIENIANT VITI

To the Christian Reader.

IT shall not be necessarie for me (most louing Brethren) to shew any causes for mine oþn excuse, why I haue attempted the setting forth of this little Catechisme, as though I had rashly aduentured aboue that was meet, to set forth any thing to be common by my priuate aduise: or as though I had presumed aboue mine ability, to become so generall a teacher, haüing my selfe so meane understandinge. For in these dayes in which there is so great licenciousnes of printing bookeſ, as in deed it maketh us al the worse, who can blame it that hath any tast or fauour of goodnes, be it never ſo ſimple? If it had no other fruit, yet this is great & plentifull, that in reading it, we ſhould kepe our eyes fro much godleſſe & childiſh vanity, that hath now blotted ſo many papers. We ſee it all, and we mourne for geefe, ſo many as in ſpirit & truth doe loue the Lord: what mulitude of bookeſ full of all ſinne and abomination haue now filled the world! Nothing ſo childiſh, nothing ſo vaine, nothing ſo wanton, nothing ſo idle, which is not both bouldly printed and plauſibly taken, ſo that herein we haue fulfilled the wickedneſſe of our forefathers, and ouertaken them in their ſinnes: They haad their ſpirituall enchantereſ, in which they were bewitched: Beuis of Hampton, Guy of Warwick, Arthur of the rounde Ta' le, Huon of Burdaux, Oliver of the Caſtelle, the four ſons of Aymon, & a great many other of ſuch childiſh folie. And ye more vanity then theſe, the witleſſe deuifes of Gargantua, Howleglaſſe, Eſope Robin hood, Adam Bell, Fryer Rush, the fooleſ of Gotham, and a thouſande ſuch other. And yet of all the reſidue, the moſt drunken imagination, with which they ſo defiled their Festiuall and highe Holidayes, their Legendarie, their Saintes liues, their Tales of Robin Goodfellowe, and many other ſpyetes, which Satan had made, hell had printed, & were warrantied unto ſale, under the Popes priuilege, to kindle in mens hearts the ſparkes of ſuperſtitio[n], that at laſt it might frame out into the fire of purgatorie. These were in the former dayes, the ſubtile ſleigheſ of Sathan, to occupie Christian wittes in Heathen fantasieſ. And wee as men that cannot leare wiſedome by any examples, to keepe our ſelues from harme, but as thought the wickedneſſe of our forefaathers were not yet full, wee will make vp their meaſure, and ſet vp Shrineſ to the Worde of God, and the writings of all his Saintes, which our Forefaathers had caſt out of all honor, that their own dreameſ & illuſionies might be had in price. To this purpose (I troþe) wee haue muſtiplied for our ſelues ſo many newe delights, that wee might iuſtifie the idolatrous ſuperſtition of the elder worlde: To this purpose wee haue printed vs many baudie Songes, (I am loth to uſe ſuch a loathſome Worde, ſaue that it is not fitte enough for ſo vile endeouours.) To this purpose we haue gotten our Songes & Sonets, our Paſſaſes of Pleaſure, our unchaſt Fableſ, & Tragedies, and ſuch like forcerieſ, moe then any man may recken. Tea, ſome haue binne ſo impudent, as newe borne Moabites, which walow in their oþn vomit, & haue not bin ashamed to intitile their bookeſ the court of Venus, the Caſtle of Loue, & many ſuch other as shameles as theſe.

TO THE READER.

O that there were among vs some zealous Ephesians, that booke of so great
vantrie might be burned vp. The spirit of God wrought in them so mighty Ad. 29. 89.
that they contemned the price of so great iniquitie, in one Citie, that at one
fire they brought together the booke, valued at two thousande markes, and
burnt them all at once. O happy light, and cleare as the Sunne beames, if
we might see the like in London that the cheefest streate might bee sanctified
with so holy a Sacrifice. The place it selfe doeth craue it, and holdeth vp a
gorgeous Idoll, a fift stake for so good a fire. O Lorde, thou art able to work
what thou wilst, let vs see this daye that Iacob may reidyce, and Israell may
be glad. So recompence thine enimies, as they haue recompenced thee. Of old
they burnt the writings of the Prophete, and in their ages follovinge, they
departed not from the sinnes of their fathers, but gaue the holy labours of thy
Sainctes unto ashes, now let vs see the iust recompence of anger, and make
our good rulers the instrumentes to execute thy iudgementes. VVe haue now
long inough played with our owne fancies. Lord rayse uppe agayne thy word
into honour, that our eyes may be occupied in holy readings. And you my
deare Brethren, that are yet in battayle to fight againste satan, praye and
ceasse not, that God alone may be exalted in our dayes, that satan may bee
trodden under foote, and that the Worde of God, the stronge weapon of our
frie, may bee giuen into the handes of all, that their life may bee in safetie.
And be perswaded of this, that there is no one thing more enemie to the word
of God, then these vaine and sinfull imaginacions of our owne unbridled
wittes, which haue now filled so many volumes. And therefore I trust I can
deserue no blame to aduenture the setting out of this shorte instruction, sith
my desire is truely to aduaunce Gods glorie, & edifie his poore Churche, that is
yet so couered in darke ignorance: When so many haue founde leau to spread
abroad their labours, that haue no other pleasure then of sin & Wickednesse.

Note for that, that I haue taken upon me, to set forth unto many this iu-
nstruction, be ye with me, I beseech you, and pray unto God, that wee may al-
together holde the humbleness of minde that was in Christ Iesu, that we bee
not wyse in our owne conceypte, nor thinke of our selues above that which is
conuenient, but acknowledginge the blindnesse of our heart, and the igno-
rance in which we are borne, we may saye with the most happie Apostle, we
haue nothing that we haue not receyued. And of many other, I doe willingly
professe it, I am the least, but by the grace of God, I am that I am, and I trust
his grace is not in vaine in me. But this that I haere present unto the church
of God, I haue not done it alone: but another faithfull labourer in the work
of the Lord, and a good Brother in Christ Iesu, whom God hath endued with
great knawledge, and blessed with much understanding, hee hath taken the
greatest paine, and the greatest fruite must growe of his labours. So that I
haue not aduentured it of my selfe, but haue onely bene an helper of another
mans labour. And the cause that hath moued me, is such, that hath made the
children of God, euen to faint in their mountaine, until they see the great mer-

Iere. 30. 92.

Anno Dō. 260
sub Diocletian
et Anno. 1559.
sub Paulio. 4.

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ties of God to take away the cause of their griefe. We see the great ignorantie
in which the people are every where couered, in the cloudes of darknes, more
then the darkenes of Egyp, which haue so ouershadowed them, that the light
of the gospell of the glorie of Christ, who is the image of God, is doth hardly or
not at all shone in their vn'cleauninge heartes. Scarce one of a great many
can give an account of their fayth, yet Saint Peter requireth it of every Christian.
2. Pet. 4. 13.
A very fewe haue tasted of the beginnings of the gospell of Christ, and
Collo. 3. 16.
yet Saint Paule biddeth that the worde dwelle plentifull in cache one of our
Hebr. 6. 9.
heartes, The Apostle blameth the ignorance of the people, who haue learned
yet no further then repenteance from dead workes, and the firsle instruction of
Esaie. 31. 9.
the fayth towards God. But O Lord, howe many thousands of vs, of fayth
and of true repenteance can say nothing? The Prophet speaketh of the king-
dome of Christ, that in those dayes the earth shold be full of the knowl'dge
of the Lorde, as the waters that doe couer the Sea: Where is nowe that bles-
sed spirit of understanding to be powred upon vs? And where is this riches
of the knowl'dge of God? Are not rather the multitude of our Brethren clo-
athed with darkenesse, so that they groape in their wayes as at midnight, and
knowe nothing of the way of life? We pray daily according as we are taught,
Let thy kingdome come: If we speake not like the Parrets, in wordes
without understanding, then this is our meaning: Let thy spirite beare rule
in our hearts, and the knowl'dge of thy worde, lighten the eyes of our minds,
And what doe we then else, but dally with the Lorde, if wee praye still for
knowl'dge, and yet sleepe still in ignorance. Then this is (louing Brethren) a
good excuse for our boldnesse, if in so great necessarie according to our Talentes,
we seeke to be profitable vnto many. If any think that there are already suf-
ficiently set forth many Catechismes. I doe easilly graunt it, but they are not
sufficiently learned, neyther yet can be. For it was necessarie in the best, and
most godly of these labours, whyles the Christian fayth is plainly taught, to
the edifying of the simple and conuincing of the aduersary, that the faythfull
Teacher should vse moe wordes, then can be carried in minde of the ignorant
man. And therefore I thought it good, as briefly as I could, to comprehend
the effect of all, that the beginnings being made plaine, and easilly printed in
memorie, we might enter into reasoninge, and disputation with our selues, in-
structing one another, and helping one another, that we might haue the more
fruit in the longer labors of others, but most of all that we might bee encoura-
ged to the most holy and lively wrod of God, to drinke with continuall desire
of the fruitfull spring, even until the waters of life doe flowe vp in our hearts
into everlasting gladnesse, and the day starre doe aryse in our heartes, which
may lighten our mindes in the knowl'dge of the God of glory. There is no-
thing remayning more, why this labour should bee mistiked, except any man
would thinke, that every Congregation had a sufficient pastour to instructe
those that were ignorant, so that they shold not neede any strange Teacher:
God graunt that in time to come this may be found true. But yet we are farre

from

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from it, even as light from darknesse, or death from life, or as knowledge and understanding, is from insensible blindnes. O that we had eyes to see so great miserie. For sure it may not wel be iustified, that in so cleare light of the word as God hath made no[n]e to shine vpon vs, that there was euer Nation which had so ignorant Ministers. Wee may herein compare with the man of sinne him selfe. I doe not knowe that in the middesse of all his abominations, there was a more loathsome sight of that Idolatrous Priesthood, then wee haue sette up among our selues, to be fellowe labourers amoung vs in the Gospell. For what though they exceeded in loosenes of life? yet their darke and barbarous Religion was so thicke a Cloilde spreade ouer their manners, that the fulnes of their sinnes was not easily seene. But we haue the light that hath made all thinges manifest, and the Sunne hath shyned, that hath disclosed iniquitie, so that there hath not bin among vs any popishe prieste so drunke, nor anie Ale house Chaplen, at such a perpetuall truce with his drinking Pottes, that hath possibly purchased so much discredit to his belly god, and kitchin faith, as our dumme Dogges and guydes, doe daily multiplie against the God of Israell, and the fayth of his annointed our onely God and Saviour. It grieueth mee to remember, and lotheith me much more to rehearse the estate of the ministracion into which we are fallen. We haue good time now to complaine with the Prophet, like people, like Prieste: Euen the same couerings of Israel
Ex. 44.3.
that shadowed them their glory, they haue spread themselues againe as the Heauens, & are come ouer our head in so great a tempest of blindnes and ignorance, that they haue shaken the foundations of all our comfort. Wee sawe indeede Halcionios dies, the glad and pleasaunt dayes, in which our hope shined, when firste our happye gouernement turned away our sorwes, break the yoke of Antichrist, deliuered vs from the power of darkenesse, and carried vs among the Sayntes of God, into the kingdome of light. But our hope hath since suffered a great Eclipse, from the fulnesse of her beautye, (such hath beene the malice of sathan) Hee attempted against vs even at the firste, his most pestilent practise, and hath brought accordingly his purpose to effecte. When God had turned the wyl of the Magistrate, & enclined his care to understanding: when hee had gyuen unto him courage to scatter the enemies of his trueth, & planted true feare in his hart to establish his gospel, the the subtil serpent which hath turned al his deuices hither, he bent his violence, & this councell pleased him best: To corrupt the priesthood, who should instruct the Prince by Uriim & Thumim, that if thus he might darken the light of the people: it might bee the more easie, to leade them out of the way. Then he entred again, & with more successse into his first assaults wherwith he tempted once our Saviour Christ, he robbed the ministers of his blessed hope in the prouidence of God, & made him seek the wayes ful of vyle shame to get his bread. He hanged before his eyes another vayle of pompe & vanity, that he could not with open countenaunce see Christ, but followed the present pleasures that better liked him. And so first wounding the head, the infection hath yowen since into the other partes of the body, that now almost there is nothing
Deu. 21.5:
Exo. 18.12.
Nu. 27.21.

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but weundes and swelling, and sores full of corruption. Looke where we will among the people of the Lord, and howe hardly shall wee finde the dwelling place of the godly Pastours. If Ieremie were nowe aliuine, he woulde take vpp againe his old complaints. (O that myne head were full of water, and mine eyes a fountayn of teares, that I might weape day and night, for the flaine of the daughter of my people.) For looke what agreement hath righteousnes with unrighteousnes, and what fellowship hath light with darknesse, what concorde Christ with Beliall, or what parte the beleauer with the infidell: the same societie is betweene a great number of English Parsons & Vicars, with the true Preachers, and Ministers of the Gospell. Your selues good Christian Readers make the comparison, and be your owne iudges, what cause we haue to complayne. The true Minister is the Salte of the earth, to drie vp corrupt and noysome humours, and to preserue the substance pure, that the world may be offered vpp a sweete sacrifice vnto God: But our Vicars and Curates, we haue some of them yet of the old Morrell masse Priestes, whose salte is so unsauorie with such popishe leauen, that there is no taste in them of the gospell of Christ. Most certaine it is, that the popishe Priesthoode is no calling for a Minister of the Gospell. And therefore they that haue not openly forsaken that, and haue giuen a newe promise vnto Christ, they may well haue the living; but they cannot be the Parsons whom God hath called, nor yet the salte to season his Elect and chosen. The true Minister is the light of the worlde which holdeth foorth the Gospell of Christ in his hande, as a lanterne to lighten the steppes of a great number, howe to walke vnto Christe: but what day light I beseeche you, shyneth in the Ministers of our making? They are better seene in their seurall Occupations, then in the knowledge of the worlde, which they shold dispence vnto others. The true Minister is a fisher of men, by whom the parische is stirred vp to all loue, to God first, and then mutually one to another: but the Parsons nowe haue either their nettes so broken, or their baytes so yll, that wee see the effect is no gathering together, but a wofull dispersion both of Priest and people. Howe many examples doe we see of a continuall dissipation, in suites and contiouersies? The Parson against the Vicar, the Vicar against the Parson, the parish against both, and one against another, and all for the belly. Amonge whome, neyther people, Parson, Curate, Vicar, one nor other hath any care for the Gospell of Christ. As the Lorde doth lieue, this is no other fishing, but to suffer that roaring Lion to catch all by his enchauntmentes, that hee may haue large pasture in the Church of God. The true Minister is the eye of the body, the workman of the hartest, the messenger that calleth vnto the Marriage, the Prophete that telleth the will of the Lorde, the wiseman that teacheth to discerne betwixne good and rulfe, the Scribe that doeth expounde the Lawe, the seruaunt that occupieth his maisters Talents vnto gaine, the witnesse that beareth testimonie of Christ to all people, the dispensers of the misteries of God, the stewarde that giueth meat in due time, vnto the residue of the houshalde, the sacrifice

Jerom. 9. 2.

Math. 5. 13.

Math. 5. 14.

Math. 4. 19.

Math. 9. 22.
Math. 9. 38.
Math. 22. 3.
Math. 23. 34.
Math. 5. 14.
Math. 23. 16.
Luk. 22. 48.
2. Cor. 4. 1.

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of the gospel of God, to make the oblation of his flocke acceptable, the Minister by whom the people doe beleue, the Labourers of God to till his husbandry, & make vp his building: the sheepheard to feed the church of god, which he hath purchased with his blood. But alas, and woe for vs, if we can see our sorowe, what one of these excellent vertues shineth in our Pastours? I speake the truthe, and God in his good time will give vs eyes to see his iudgements. Scarce one parish of an hundred hath found such a Minister, or scarce two or three in a Shyre who God hath so blessed. If S. Paule say true, or if the voyce of God be fearful in our eyes, that we cannot beleue except we heare, nor wee cannot heare without a Preacher: where is our glory that we are the people of the Lord? Or where is our reioycing that the gospell is amongst vs? Were it not that the Workes of the Lorde preached daily unto vs, and the voyce had come into our eares, as fully as to our forefathers, even in the strongest of our people, it would make their faith to waue. For about vs in our country, where dwelleth that minister, or where is his name that shall strenthen the weake barred, & raise them vp in hope? He must sayth S. Paule, he must be apte to teach, that is, made minister: but we haue made the old saying true, Opportunus habet locum, they are we may saye, they are more weete for the plow, that dwel in the personage. Say the Apostle What he say will, he must, or he must not, he shalbe made minister nowe that pleaseith the maker. Even thus it is, both high & lowe, as many as God hath sealed with a good spirite, they complaine of it. They say also with Jeremie: The Priestes say not, where is the Lord? and they that shoulde minister the Lawe, they know nothing. The men among vs that would be our leaders, they may say as of olde time, I wyl prophesie unto thee of wine, and of strong drinke, but of the Lawe & the testimonies, they cannot skill. So heauy is the hande of our God ouer our sinnes, untill we be amended. He hath broken his two staues of happy feedinge, both beauty & bandes: and giuen in steede of them, the instruments of a foolish sheepheard, and hath rayed vs vp Pastours which looke not for the things that are lost, nor seeke the tender Lambes, nor heale that, that is hurt, nor feed that, that standeth vp. And therfore we may boldly say (God him self being our warrant) that the Israel of the Lord, is without his pastour. But some perhaps will thinke this complaynt to be greenous, God hath not dealt thus with vs, but rather hath multiplied a great many of learned and godly Ministers unto vs, even now in great abundance, as in any age before vs. M^est certainly true it is that God hath rayed uppe in our dayes, men of singular hope, ful of excellent gifts, whose vertues in yong yeres hath shined far aboue the gray hayres of their forefathers. Would God we were halfe thankefull enough for so manifold blessings. The ioye of the whole earth, and the gladnes of all the world, that is the blessed hope of the Gospell, it shineth not a little, even in their countenances. The Lord increase them in a thousand thousande fold, & giue them double his spirit, that they may be greater then all his enimes, & abide faithful even unto death: that through them the Prince may resoyce,

Mat. 24.23.
Rom. 15.16.
1. Cor. 3.5.
1. Cor. 2.9.
Act. 20.26.

Rom. 10.14.

Psal. 19.4.

1. Tim. 3.2.

Jerom. 2.8.

Mich. 2.11.

Zach. 11.13.

2. Chro. 25.3.

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reioyce, the Magistrat may be glad, their fellettes may be encouraged, the people may be taught, all may haue hope, sinne may be abolished, Idolatrie rooted out, Antichrist ouerthroned, sathan troden down, Hell may be confounded, the Gospell may encrease, righteoufnesse may shine, and God may haue the glory. This desire is the fruite of our life, & there is not in the world a better poniſſe. This we haue chosen, & in this we will dwelle, until the fulnesse of time that we ſhal ſay in our course: Lord now leteſt thou thy ſervauant depart in peace.

But wee haue heare not a lytle feare, and we ſee the ſtumbling blocks that haue made our wayes dangerous. True it is, many men are greatly to bee beloved, but this is as true, there is none ſo good, but ſatan wil ſeeke to ſift him. Noe, Lotte, Aaron, Miriam, Sampſon, David, Martha, Marie, men & women, of moſt excellent vertue, & ſuch as the worlde was not worthy of: and yet not one of theſe whom ſathan wounded not, yea almoſt unto death. The moſt glorious of all men ſubiecte unto ſin, was Adam him ſelf, & yet he was thrown down into great conuulfion. So that the Saints of god (for ſo I truſt I may call them becauſe of their great giſts) the Saints I ſay, that God hath ſent unto vs, they haue great cauſe to feare, & to ſay with Paul: Who ſemeth to ſtand let him take heed that he fall not. Sure they are of continuall assaults, & even at this preſent, one aboue other ſhaketh all their faith. Saran hath rent aunder the glory of our minifterie, that fleſh & bloude is not halfe willing to beare the shame of the worlde that goeth after it. He hath ſpoiled it of the due reward of all authority, all obedience, loue, reverencē, and honor that man ſhould give unto it. He hath laid upon it much contēpt, many reproches, great pouerty, invollerable bōdage, ſo that though the calling be in deed the moſt precious inheritance under the ſun, yet the glorie is ſo darkned unto mortal eies, that al the Nobilitie is quite fled fro it, the Gentleman aſtoid to come unto it, the Rich man rather choſeth any other kinde of life, the meanest estate ſo hardly contented with it, that S. Paule him ſelf can find but a few followers, that wil cast away fro them the cloakes of shame, & not degenerate fro the dignitie of their office. But God ſhal once giue again unto his Miniftrey, beauty in ſeed of aſhes, & rich apparel, in ſeed of ſackcloth, whē he ſhall turn again the captiuity of Sion & build up the walles of the promiſed Ierusalē. In the meane ſeafon, we will live in hope, & gine thanks unto our god, that hath brought vs hitherto. One other auſſault of Sathan hurteth as muſch as this: yea, & ſo muſch the more, becauſe it is conuered with the cloake of benefit, & ſheweth vs a ſaluing medicine againſt the former wound. For where as the Minifters living in moſt churches is but ſmall, he hath ſound this remedy, that one maſt ſhould haue many benefiſces. And wheras the reproch is not liitle, but even the name is ful of diſdaime, & to be called master Parſon, master Vicar, ſyr Iohn, a parish priue, &c. Againſt this euil he hath found a remedie worse, & giue liberty to all that wil to be Non residents, to forsake their charge, to go where they wil, like maſterles houndes, to fill the comon wealth with worse then any idle or vagabond persons. Lo, this is the veſſel of poſon that ſathan hath ſet abroad, and the cup of whoredome which the pope hath begun of unto all the worlde. This is the head

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and fountain of al spiritual darknes, the roote fro which the glory of Antichrist did first arise, the filthy spring of all abominations, which by pestilent increase, hath overflowed kingdoms with most shameful flauery, brought Princes into contempt, & set a vile person in the monarchie of the worlde. And yet this day it doth so dull the spirits of many excellent men, that their harts are full of surfeiting, & yet they feele not their disease, they wallore (as I said) in their own vomit, & yet they see not their shame. The heynousnes of this sin is displeasent in the sight of god, that he hath reueged it with one of his greatest plagues in hardning the offenders harts, that they shoulde haue eies to see, & not see, & eares to heare & not heare, and hearts to understand, and yet not understand. For wheras in many things they heare the voyce of God, and shew humbly his calling, yet here they be deafe, even as the Serpent that stoppeth his eares, that he may not heare the charmer, charme he never so wisely. It is plaine that the spirit speakeith: Be diligent to know the state of thy flocke, & take heed to thy heards, for riches remain not alway, nor the crowne from generation to generation. But yet the loue of riches & gorgeous shew of honor hath so deceiued many, that in many yeres they see not their flocke, nor care not what pasture they be fed. So much in vain it is that the Apostle speakeith unto them: He that hath an office, let him attend on his office. The charge that S. Paule giveth to the ministers of the church of Ephesus, is as plaine as may be spoken, yet they cannot understand it. Take heed (sayth he) unto your selues, & to all the flocke of which the holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. O that this precept were written in our harts with an yron pen or a claw of adamant that we could never forget it. The often remembrance that we haue bound our selfe unto the spirit of God, that he hath called vs for the instruction of his people, & that they are the price of the blood of Christ, would make vs at the last to loue our duetie, that the Sun & the Moone should bee ashamed of the land of Non resident, & the name of the Parson shoulde bee odious unto vs, that would take upon him a charge, & looke not after it. The Prophet saith, that if the Minister declare not the iudgements of God against him that sinneth, the wicked man shal die in his sin, but his blood shall bee required at the handes of the negligent Pastor. And the Apostle to the Hebrews, speaking of the fauful Minister, saith. They that watche over the soules of these that are committed unto them, as they that shal give account if any of them perissh. If these two be sufficient witnessesse, that according to the law, the truth shoulde be esteemed, by theyr word most certain it is, that our negligent pastors, who haue couered themselves (as Salomon saith) with thick clay, & multiplied their benefices till they bee many in number, they must needs thinke they haue an heauy account against the day of Christ. Neither gold nor siluer, nor the pride of honor, shalbe acceptable in steede of the soules of their brethren. But so it is they are stout up in blinnesse, & god hath couered them with a spirit of flamber and they are set down in the counsell of the mockers & disisers, which say in much security, where is the promise of his coming? O ciuiled lexe of liberty,

A&S. 20.22.

Eze. 3.33.

Heb. 13.17.

TO THE READER.

that hath so dulled their spirite, and sh bottomlesse pitt, and Hell of wher-
domes, out of which such a stinking sauour, continually breatheth of Plurali-
ties, Totquots, and all manner Faculties, and drunken dregges of popish ab-
omination. O Lord God, we beseeche thee multiply thy blessings yet more
upon thine annoynted and chosen seruaunts. Lead them into the middest of
thy Sanctuarie, that they may drinke full of thy louing kindnes. And en-
rich them so farre with all thy blessings : ihey may see with thy Saints,
what is the height, the breath, the length, the depth, and howe unsearchable
is the riches of thy glory, that hast alone immortalitie, and welles in light
which shall shine for ever. That thy manifolde mercies which thou hast mul-
tiplied unto them, may be made perfect in that fulnesse of spirite, until they
shall say unto them selues, euen with the zeale of that noble Prophete and
King : I will not suffer mine eyes to sleepe, nor mine eye liddes to stumber, un-
till I haue caused this Lande which thou hast blessed, to spue out the suf-
feting of this deadly poysen. O Lord God, thou that art able, bringe this god-
thing to passe, let not our sinnes separate betweene vs and thy goodnes, but-
pen thine eares unto our prayers, & powre out thy compassions upon vs, that
Psalm. 132.4.
Apoc. 19. 2.

we & our Rulers, may all reioyce & sing togither with thy Saints in the Apoca-
lips. Allelu-iah, saluation, & glorie, & powre be to thee, O Lord our God,
for true & righteous are thy iudgements, & thou hast coämmned the great whm
which did corrupt the earth with her fornication. And therefore make vs say
continually Allelu-iah, and her smoke let it ryse up for euermore, Amen.
Farewell (good Christian Reader) and forgette not thy dutie, to blesse them
with thy prayers, who haue blessed thee with libertie, and helpe them to the
glorious triumph of the Gospel of Christ, who haue broken from thy necke,
the yoake of Antichrist, that they may long rule with righteousness,
With peace & with ioy in the holy Ghost, whose government
hath made thee free from the bondage of Egypt, from
the spirituall Babylon, from Pope & papacie,
which shame hath shadowed, & shall

at the last close it up
forever.

q From my Chamber,
the 22. of Aprill. 1572.
Thine in the Lord. Ed. Dr.

Roms. 8. 22.

Every creature groaneth togeather, & traualleth in pain, vntil
this present, and not onely the creature, but we also which haue
the first fruities of the spirit, euen we do sigh in our selues, wait-
ing for the adoption, euen the redemption of our bodyes.

A

A briefe Catechisme, contayning a declaration of the true way to life euerlasting. Verie meete to be known of euery one, before they be admitted to the Lordes Supper.

QUESTION.

WHAT is the chiefest thing which every one ought to be
most carefull of as long as they liue?

ANSWER. Every one ought to be most carefull of
these two poynts. First and chiefly howe we can be
saued in the ⁴ daye of iudgment, before Gods iudg-
ment seate, & so ^b come to life euerlasting. Secondly
how to ^c liue according to Gods holy will during our
life. In which two poynts wholy standeth the glory
of God, so much as of man ought to be sought for.

QV. Howe can we knowe this, how wee are discharged
before Gods iudgement seate?

AN. Wee can neuer knowe howe we be discharged
before the iudgment seate of God, vntill such time
as wee knowe our owne ^a miserable estate, by reason
of the greatnessse of our sinnes, and the horrible
punishment which wee deserue for them.

QV. Howe doest thou knowe the greatnessse of thy sinne,
and the horrible punishment due to the same?

AN. The greatnessse of my sinne, and the horrible
punishment thereof, I knowe by the ^a lawe of God,
^b rightlie vnderstode, the summe whereof is con-
scined in the ten commauendementes.

^a Mat. 16.26.
1. Pet. 1.9.
^b Mat. 6.32.
and 25.34.

^c Luke 1.74-75
Ephe. 1.4.
and 2.10.
1. Pet. 1.15.

Mat. 9.12.13.
1. Tim. 1.15.
Mat. 11.28.

Rom. 3.20.
Rom. 7.7. 8.9.
10.11.12. &c.
Rom. 9.20.
Gal. 3.19.
^b Rom. 7.9.

QV.

A NECESSARIE INSTRUCTION

Qv. Rehearse the ten commaundementes.

An. God spake all these wordes, and said, I am the Lord thy God which brought thee out of the Land of Egypt, out of the house of bondage.

1. Thou shalt have none other Gods but mee.

2. Thou shalt not make to thy selfe any graven image, nor the likenesse of any thing that is in heauen aboue, nor in the earth beneath, nor in the vwater under the earthe, thou shalt not bowe downe to them nor worship them: For I the Lord thy God am aielious God, & vifit the sinnes of the fathers upon the children unto the third & fourth generation of them that hate me: and shewe mercy unto thousands, in them that loue me, & keepe my comandements.

3. Thou shalt not take the name of the Lorde thy God in vayne: For the Lorde vwill not holde him guiltlesse, that taketh his name in vayne.

4. Remember that thou keepe holy the Sabaoth day, sixe dayes shalt thou laboure and doe all that thou hast to doe. But the seauenth day is the Sabaoth of the Lord thy God: In it thou shalt doe no manner of worke, thou & thy sonne, and thy daughter, thy manseruant, & thy maidseruant, thy Cattell, and the Stranger that is within thy gates. For in sixe dayes the Lord made heauen & earth: the Sea, & all that in them is, & rested the seauenth day: Wherefore the Lord blessed the seauenth day, and hallowed it.

5. Honour thy Father & thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

6. Thou shalt doe no murther.

7. Thou shalt not commit adulterie.

8. Thou shalt not steale. (bour.

9. Thou shalt not beare false witness against thy neig-

10. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his manseruant, nor his maid, nor his Oxe, nor his ass, nor any thing that is his.

Qv.

FOR CHRISTIAN HOVSHOLDERS.

Qv. What is the first commaundement?

AN. 1 Thou shalt have none other Gods but me.

Qv. What is the meaning of this commaundement?

AN. The Lorde God straightlie chargeth vs in this
first commaundement, that we worship God alone,
which worship standeth in foure pointes. First, that
wee^a loue God aboue all. Secondly, that wee^b feare
God aboue all. Thirdly, that we make our prayers
to^c none but to God. Fourthly, that wee^d acknow-
ledge God alone to be the guider, and gouernour of
all things^e of whō we receiue althe benefits we haue,
and therfore that^f we trust & stay vpon him alone.

Qv. What is the second commaundement?

AN. 2 Thou shalnot make to thy self any grauen Imag
or the likenes of any thing that is in heauen above, &c.

Qv. What is the meaning of this commaundement.

AN. In this second commandement, be conteined
three thinges. First, that we should not^a thinke God
to be like either man or womā, or any other thing,
and therefore that wee make no Image of God in
any case. Secondly, that we make no Iimage of any
other thing, either to^b worship the Image it selfe, ei-
ther God, Saint, or Angell, by the Image: neither yet
to this ende to be the^c better putt in minde of God
by the Image. Thirdly, that we worship not God in
any other^d outward worship, according to our own
fantasies, but^e as God cōmandeth vs in his worde.

Qv. What is the third commaundement?

AN. 3 Thou shalt not take the name of the Lorde thy
God in vayne, &c.

Qv. What is the meaning of this commaundement?

AN. God chargeth vs in this third cōmaundement,
these three thinges. First, that we vse with^a most re-

Phil.3.7.8.
Mat.10.37.

b Mal.1.6.
Mat.10.28.

c Rom.10.13.

d Psal.35.6. &

115.3. & 145.4.

35. & 95.4.5.

e Jam.1.17.

f Jer.17.5. &

48.7.

Exo.31.1.1.

I Cor.4.8.7.

Deu.4.15.16.

Exo.31.18.

Act.17.18.

Joh.1.18.

1.Tim.6.16.

1.Ioh.4.12.

Eph.40.18.

25. & 46.5.

b Len.26.1.

Exo.31.34.

Exo.34.14.

Deu.4.23.

Psal.97.7.8.

106.36.

Eph.44.19.

Dan.3.18.

c Abs.2.18.

Jer.10.8.

14.15.16.

d Joh.4.23.24.

Math.15.9.

Eph.29.13.14.

e Deu.12.23. &

9.32.33.

Prov.3.6.

Isaiah.1.7.

Apo.2.2.18.19.

f Deu.28.58.59.

Psalms.8.1.

Jer.10.5.

1.Cor.10.13.

A NECESSARIE INSTRVCTION

uerence the name of God, when so euer wee either obey
speak or thinke vpon him. Secondly, that we neuer re
blaspheme the name of God, by ^b Cōiuring, Witch, and M
craft, Sorcerie, or Charming, or any such like, ney. ^c Ma
ther by cursing or banning. Thirdly, that we neuer calli
sweare ^c by the name of God, in our common talk,
although the matter be neuer so true: But onely where the ^d glorie of God is sought, or the sal
uation of our brethren, ^e or also before a Magistrate
in witnesssing the trueth, whē we are therevnto law.
fully called. In which causes we muste only sweare
by the name of God: But as for ^f Saints, Angelles,
^g Roode, Booke, Crosle, Masse, or any other thing,
we ought in no case by them to sweare.

Qv. What is the fourth commaundement?

AN. 4 Remember that thou keepe holy the Sabaoth day.

Qv. What is the meaning of this commaundement?

*AN. The hallowing of the Sabaoth day, is to ^a rest
from our labours in our calling: and in one place
to assemble our selues togither, and with feare and
reuerence to heare, marke, and ^b lay vp in our harts
the worde of God ^c preached vnto vs: To ^d pray al
together, that which we ^e vnderstand with one con
sent. And at the times appointed, to ^f vse the sacra
ments in faith and repentance, and all our life long
to rest from wickednesse, that the Lord by his ho
lie spirit may worke in vs his good worke, and so
beginne in this life the euerlasting rest.*

Qv. What is the fift commaundement?

AN. 5 Honour thy father and thy mother. &c.

Qv. What is the meaning of this commaundement?

*AN. The meaning of the fift commaundement, is,
that wee shoulde honour (that is to say) loue, feare,
obey,*

^b
*Gen. 18.10.
Ex. 11.12.
Ex. 19.19.
& 47.9.
Mat. 3.5.
Gal. 5.19.20.
& 16.16.*

^c
*Mat. 5. 34.35.
36.37.
1 Sam. 5.12.
^d
1 Pet. 3.12.
2 Cor. 1.25.
& 11.11.
Gal. 1.25.*

^e
*Exod. 22.10.11.
Deut. 6.13. &
10.20.
^f
2 Cor. 1.25.
^g
Jerem. 5.7.
& 12.19.17.
Amos 8.14.
Sop. 1.49.*

^a
*Deut. 5.14.
Exod. 16.26.
^b
Mat. 13.23.
^c
Act. 20.7. & 15.
21. & 13.15.
16.17.
Lu. 4.16.21.
^d
Mat. 18.19.
1 Co. 14.16.17.*

^e
*1 Cor. 14. 16.
17.
^f
1 Cor. 1.33.
34.
& 2.42.
& 20.7.*

^g
*Num. 29.7.
Heb. 4.9.10.*

FOR CHRISTIAN HOVSHOLDERS.

herobey, and releeue our ^a Parentes, or any other that
ueray vnto vs in their stede. As our ^b Princes, Rulers,
ch. and Magistrates, ^c our Pastours and Teachers, our
ey. ^d Masters, and all others which are aboue vs, in any
uer calling, placed by God, ^e the aged & gray headed:
lk, and that all Superiours shewe them selues in deede
ely Parentes, in ^f defending & guiding their inferiors.

^g Lexit. 19.3.
Col. 3.20.
22.23.24.

^h Eyle. 6.1.2.3.

ⁱ Exod. 22.28.
Rom. 13.3.2.

^j TITUS 3.1.

^k Heb. 13.17.

^l Tef. 5.12.13.

^m Eph. 6.5.6.7.

ⁿ Tit. 2.9.10.

^o Lexit. 19.32.

^p Col. 3.19.31.

^q Col. 4.1.

^r Eph. 4.6.9.24.

^s Gen. 9.9.

^t Deu. 5.17.

^u Mat. 5.38.39.

^v Col. 3.12.13.

^w Le 10.14.17.18

^x Mat. 5.21.22.

^y 1.Ioh. 3.15.

^z Pro. 20.22.

^{aa} Mat. 23.35.

^{bb} Esa. 58.7.

^{cc} Eze. 38.7.

^{dd} Mat. 5.44.

^{ee} Lexit. 19.18.

^{ff} Luke 6.27.

^{gg} Ro. 12.17. &c.

^{hh} Le 18.20.19.93

ⁱⁱ Deut. 23.17.

^{jj} Lexit. 18.2.

^{kk} 33.24.25.

^{ll} Math. 5.28.

^{mm} Esa. 3.16.17.

ⁿⁿ Rom. 13.13.

^{oo} Ephe. 4.29.

^{pp} & 5.3.4.

^{qq} Deut. 22.18.

^{rr} Esa. 3.18. &c.

^{ss} Ephe. 5.18.

^{tt} Deu. 22.20.21

Qv. What is the sixt commaundement?

AN. 6. Doe shalst doe no murther.

Qv. What is the meaning of this commaundement?

AN. First, the Lord God forbiddeth vs in this sixte
commaundement, all ^a killing, ^b fighting, & ^c qua-
relling, and ^d reproches, mockes, and tauntes. Se-
condly, he forbiddeth all killing in heart, that is, all
'anger and malice, fall desire of reuenge. Thirdly,
on the other side hee commaundeth vs to preserue
life, by exercisinge ^e the workes of mercie, and
compassion towards our brethré, yea cuen towards
our ennemis. Fourthly, to ^f loue one another in-
wardly in heart, as our selues: yea, cuen our enimies
and them that hate vs.

Qv. What is the seauenth commandement?

AN. 7 Thou shalt not commit adulterie.

Qv. What is the meaning of this commaundement?

AN. We are forbidden in this seauenth commande-
ment, first ^a all adulterie, fornication, and all other
^b vncleanesse in our bodies. Secondly, all ^c vnpure
thoughts, and lustes of the heart. Thirdly, all other
things which might intise to such vncleannessse, as al
vnchaist ^d behauisour, ^e filthy talke & tonges, ^f wan-
ton apparell, lewde and idle pastimes, ^g gluttonie,
drunkennesse, ^h houses of open whooredome, and
whatsoever els maye allure vs to vncleannessse.

Fourth-

A NECESSARIE INSTRVCTION

Fourthly, on the other side he commaundeth vs to
keepe our bodies and soules i chaste and pure , as
temples of the holy ghost: Or if the ^k gift of chastety
be not giuen vs, then to vse the lawfull remedie ap-
pointed by God, vwhich is mariage.

Qv. *What is the eight commaundement?*

AN. 8 *Thou shalt not steale.*

Qv. *What is the meaning of this commaundement?*

AN. In this eight cōmandement the Lord God for-
biddeth all a stealing & robbing in outward deedes.
Secondly, he forbiddeth all b stealing in hart, that is
all desire of any mans good^s wrongfully. Thridlie
hee forbiddeth all c deceipt and wrongfull dealinge.
Fourthly on the other side, he chargeth vs, that vve
be d contented with that portion of goodes which
the Lord giueth vs : to e apply our selues in our vo-
caciō & calling, to get our own liuing, & liue of that
which is our own, & also to be helpful vnto others.

Qv. *What is the ninth commaundement?*

AN. 9 *Thou shalt not beare false witnesse, &c.*

Qv. *What is the meaning of this commaundement?*

AN. The Lord God in this ninth cōmandement
doeth commaund vs: First, that wee should neuer
a speake falselie in witnesse bearing. Secondlie, that
not only in witnesbearing, but also in no other mat-
ter we sholdneuer b lie, flatter or desemble. Thirdly
that wee should neuer tell falce tales behinde our
neighbours backe; or heare them of others, that
we shold neuer d beleue any cuiil spoke behinde their
backes, vntil we fully know the certainty. Fourthly
in priuate offences to speake nothing although it
be true, to the e hurting of our brothers good name
if by f priuate admonition he may be wonne.

Qv.

ⁱ
1.Cor. 6. 15.
19. 20.
^b
3.Tes. 4. 3. 4. 5.
^c
1.Co 7. 29.
Web. 13. 4.

^d
Leuit. 19. 11.
Deu. 5. 19.
^e
Ephes. 2. 4. 8.
Col. 3. 5.
Psal. 62. 10.
& 3. 3. 5.
Zach. 8. 17.
Mic. 2. 1. 2.
Ag. 20. 33.
^f
2.Thes. 4. 6.
Exo. 22. 21. 22
Deu. 10. 17. 18
39. & 24. 14.
^g
Pro. 27. 27.
2.Tim. 6. 6.
^h
Gen. 3. 19.
Ephes. 4. 20.
2.Thes. 3. 10.
ⁱ
Pro. 19. 5. 9. &
21. 28.
^j
Ephes. 4. 25.
Psal. 15. 12.
^k
Psal. 15. 3.
Pro. 25. 18.
^l
Mat. 7. 1. 2.
Rom. 14. 4.
Psal. 15. 3.
Iam. 4. 12.
^m
2.Pet. 4. 8.
1.Cor. 13. 7.
Pro. 11. 12.
ⁿ
Math. 18. 15.
36. 17. 18.

FOR CHRSITIAN HOVSHOLDERS.

Qv. What is the tenth commaundement?

AN. 10 Thou shalt not covet thy neighbours house, &c.

Qv. What is the meaning of this commaundement.

AN. Heere the Lorde in plaine wordes doth forbid
al inward desire, whatsoeuer is vnlawful ^a to be done,
although we neuer ^b consent vnto it, as the ^c rebel-
lion of the fleshe, all corruption of the ^d olde man,
all ^e blot of originall sinne, so that by this coman-
dement most clearely we may see the Image of that
man that pleaseth God, euен such a one, in whom
nothing is impure, neither in will nor nature.

^a Rom. 7.7.
^b Gen. 6.5.
^c & 8.21.
^d Pro. 20.9.

^e Rom. 7.21.

^d Ephe. 4.22.
^c Col. 3.9.

^a Rom. 6.6.

Qv. Canst thou fulfill all these commaundementes with-
out breaking any one of them?

AN. These are the commandementes of almighty
God, the perfect fulfillinge whereof ^a no fleshe can
attaine vnto, no, although I doe all that I can: yet, I
breake them daily both in thought, worde & deed.

^a Rom. 3.23.
^b Rom. 8.3-4.

^c & 11.32.

^d 1.Ioh. 2.8.

^e 1.Reg.8.46.

^f Pro.29.9.

^a Mat.5.28.

^b 1am.3.10.

^c Gal.3.10.

^d Gal.3.10.

^e Deu.27.26.

^f Mat.35.41.

^a & 10.28.

^b Mar.9.43.

^c Mar.9.44.

^d 46.

^e Mar.22.13.

^f & 25.30.

^a Apo.19.20.

^b & 20.10.14.

^c Apo.20.6.

^d & 21.8.

^e Luk.17.10.

^f Col.3.23.

Qv. What punishment doeth God appointe for break-
ing any one of them?

AN. The punishment for the breakinge of the least
commaundement, euен in ^a thought, yea, if it were
but ^b once broken in all my life, is the euerlastinge
^c curse of God, which containeth all the tormentes
that can be devised both of soule and body, and in
the Scripture is called by diuers names, to expresse
the paine, as ^d hel fire, the ^e worme that neuer dieth,
^f vtter darkenesse, & burninge lake, ^g seconde death,
damnation and such like.

Qv. Is there nothing which a man can do in this world,
to serue as a sufficient recompence to God for one sinne?

AN. No, although I shold giue ^a all my goods to the
poore, or suffer my body to be ^b whipped all my life
longe, or suffer any other punishment which might

A NECESSARIE INSTRVCTION

be deuised:it is not sufficiēt for one of my least sins.
Qv. Yea, but God is mercifull, will he therefore punishe sinne so sharplye thinkest thou?

AN. Our God in deede is ^a mercifull, but he is also ^b iust and true, and therefore must needes of iustice and truth punish mans sinne with that punishment which he hath appointed.

Qv. Seeing then this punishment must needes bee suffered, are we in our selues able to suffer and ouercome it?

AN. None is able to suffer ^a & ouercome this great punishment of sinne, being onely man.

Qv. Is there then no meanes at all whereby we maye be saued from these paynes euerlasting?

AN. The paynes which our sinnes deserue, muste needes be suffered by man, because God of his iustice must needes punishe sinne in man, which was committed by man, and therfore our Sauior Christ being euerlasting God, became also ^a man, and hath fully ^b suffered whatsoeuer was due for mans sinne.

Qv. Are not then all people discharged, seeing the punishment is payde?

AN. None are discharged sauing those that ^a take holde vpon Christ and his merits with a true faith.

Qv. What calleſt thou this true faith?

AN. This true and liuely faith is a ^a ful perſwasion & assurance of my ^b hart groūded vpon the ^c promise of God, & wrought in me by the ^d holy ghost, wherby I am fully assured, that whatsoeuer Christ hath wrought for mans ſaluation, pertayneth not onely to others, but euē ^e to me, & is wholy mine as surely as if I performed the ſame in mine owne person.

Qv. Howe can it be that thy ſinnes are forgiuen thee, & yet according to Gods trueth fully punished, with the

^a Cor. 1, 3,
Pſal. 145, 8.
& 86, 15.

^b

Pſalm. 7, 9,
Pſalm. 11, 8.
Rom. 3, 4.
John. 3, 33.

Pſal. 130, 3.
Mat. 19, 25.

^a

Gal. 4, 4,
Heb. 2, 9.

10, 14, 15.
16, 17, 18,

Heb. 4, 15,
1. Tim. 2, 5

Rom. 8, 3, 4

^b

Gal. 3, 13.
Rom. 4, 25.
John. 1, 29.
1. Joh. 2, 1

2. Cor. 5, 21
Eph. 5, 3, 6,
Rom. 8, 3.

^a

Joh. 3, 16,

18, 36.

Col. 2, 2.

1. Joh. 3, 2.

Ephc. 3, 12.

Ro. 8, 38, 39.

Ephc. 1, 18,

^b

Rom. 10, 9.

Eph. 3, 17.

Rom. 4, 3, 13

Ro. 10, 8,

& 1, 16, 17

^c

Eph. 1, 17, 18

2. Cor. 1, 22

& 5, 5.

1. Cor. 2, 10,

2. Cor. 4, 13

^d

Eph. 3, 17, 10.

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punishment which God hath appointed for sinne?

AN. By this my true faith, I see my sinnes both to be forgiuen, and yet fully punished, for in I E S V S Christ to ^a satisfie Gods iustice, they be ^b fully puni-
shed, & yet to me they be ^c forgiuen, because in me they bee not punished but in Christe for me, to sett forth Gods mercy, & therefore shall neuuer be layde to my charge. In this maner therfore I see the Lord my God to be both mercifull and iust.

Qv. Yea, but although the punishment of thy sinnes bee payde in Christe, yet seeing there can no unrighteousnes dwell with God, how canst thou stand before Gods iudge-
ment seate as righteous & iust, seeing thou hast no righ-
teousnes, but such as is stayned with so many sins?

AN. I stand as iust and righteous before the throne of God, not clothed with mine owne righteousness which I haue wrought in mine owne person: but with the ^a righteousness of Iesus Christ. Which righ-
teousnesse, being taken holde vpon ^b by a true faith is made mine: thus am I iuste in the sight of God, not in respect of mine owne workes, which I haue wrought, but taking holde vpon Christes workes to be mine by faith.

Qv. Doth not this make menne to runne into all sinne and wickednes?

AN. No, for this true faith as soone as it is wrought in vs ^a through the holy Ghost, dooth frame our harts a newe & causeth vs to ^b detest, hate, lothe, and abhorre sin in al men, but especially in our selues, & maketh vs to haue our ^c whole delight and ioye in those things which be agreeable to gods will, & cau-
seth vs also to ^d expresse the same in our life & con-
uersatio, or els it is no true faith, but a ^e dead faith.

^a cor. 3, 22.
Rom. 3, 25.

^b 1. Joh. 1, 7, 18
Gal. 3, 13.
Rom. 4, 7, 5.

^c 1. cor. 5, 9.

^a 1. cor. 1, 30.
^b 2. cor. 5, 21.
Rom. 3, 28.

^c Eph. 3, 17.
Rom. 3, 18.
John, 3, 18.

^a Job, 3, 3, 5.
^b Eph. 4, 20,
col. 3, 9.
Rom. 6, 6,
and 14, 2, 7.

^c Rom. 7, 23.
^d Rom. 5, 1, 7, etc.

^a Rom. 6, 11, etc.
^b Mat. 7, 17.
^c Job, 15, 5,
^d Iam, 2, 17.

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Qv. Rehearse the summe of this faith.

AN. I Beleeue in God the father almighty, maker of heauen and earth. And in Iesus Christ his onelie sonne our Lord: which was conceiued by the holie Ghost, borne of the Virgin Marie. Hee suffered vnder Pontius Pilate, was crucified, dead and buried, hee descended into hell, and the third day hee rose againe from death. Hee ascended into heauen, and sitteth on the right hande of God the Father almighty. From thence shall hee come, to judge both the quicke and the dead. I beleeeue in the holie Ghost. The holy Catholike Church, the communione of Sanctes, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. So be it.

Qv. What is the effect of this creede?

AN. This Creede containeth foure especial points. First, what we ought to beleeeue concerning god the Father. Secondly, concerning God the Sonne. Thirdly, concerning God the holie Ghost. Fourthly, concerning Gods people called the Church.

Qv. What beleeeuest thou in the first part, concerning God the Father?

AN. First, I beleeeue that God the Father thorough Christ, ^a into whose body I am graffed by faith, is not only a ^b father of other faithful, but even my father, & therfore ^c loueth me. Secondly, that he is almighty, that is, that he hath ^d all power in his hand, guiding & ruling all things, so that nothing can be don in heauē, earth or hell, without his prouidence.

Qv. What beleeeuest thou in the seconde parte, concerning God the Sonne?

AN. I beleeeue that Iesus Christe, one ^a God in substance with the father and the holie Ghost, ^b tooke fleshe of the Virgin, and is become perfect man, as I am

^a
Ioh.1.12.

Rom.8.1.

Pon.8.11.

Gal.3.26.

^b
Rom.8.15.

I. Cor.6.18.

^c
Rom.5.8.9.

Exi.34.6.7.8.

^d
Exi.45.5.6.7.

Exi.46.10.11.

^e
Amos.3.6.

Iere.10.23.

2. Reg.22.

19.20. &c

Exi.13.9.7.8.9.

^f
Rom.9.5.

Joh.1.1.

Ioh.1.4.10.11.

^g
Rom.1.3.

2. Cor.1.20.21.

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I am in all things, sinne onely excepted, ^c and in my
nature hath wrought for me, whatsoeuer was need- ^e
full for my salvation. <sup>Heb. 2.14.15.
Rom. 8.3.</sup>

Qv. *What meanest thou, when thou sayest: Hee suffered under Pontius Pilate?*

An. Because that manner of death which men doe
suffer by the sentence of the Judge, and vnder the
tytle of Iustice, is more shamefull, flaunderous, and
terrible, then if a man should die naturally in his
bed: Therefore Christ tooke on him our person, to
shewe him selfe ^a before an earthly Judge, and to be
^b condemned by the mouth of Pilate, he being then
Judge, that thereby we might be cleared before the
iudgement seate of God. <sup>Mat. 26.54.
Act. 4.27.
John. 9.1.
23.23.</sup>

Qv. *What meanest thou when thou sayst, Christe was crucified, deade, and buried?*

An. First, I meane in that he was crucified, that hee
suffered ^a the death of the Crosse, which was an ab- ^a
hominable and cursed death, ^b to deliuier me from ^b
the curse which was due for my sinnes. Secondly,
for as much as death was a punishment due vnto
man for sinne, therfore our Sauior did suffer death,
and by suffering, ouercame death. For in his death
doeth lye the principall point of our saluation, for
if he had not bene truely ^c dead, we should bee yet
subiect to eternall death and damnation. Thirdly,
he was buried for the more greater confirmation of
his death and resurrection. And to the intente to
make it more certainly knowne vnto vs, it pleased
him also to be buried after the common manner of
men, & that by two notable persons ^d Nicodemus
and Ioseph of Aramatia, which was done also by
the will and consent of Pilate, who caused the body

^a
^b
^c
^d
^e

^f
^g
^h
ⁱ

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To be deliuered vnto them.

Qv. What meanest thou concerninge this, that Christ descended into hell?

AN. Where it is saide that Christe descended into hell, thereby I beleue that Christ did not only suffer in his body, the punishment due to my bodye, but ^a also in his soule the punishment due to my soules; which was the tormentes of hel, second death, ^b sorrowes of death and abiection from God: as it doeth appeare, by the anguylie of his soule in the Garden, ^c when drops of blood issued out of his bo-^ddie, and also vpon the Crosse, by ^d his lamentable cry to his Father. For in a miserable case had wee bin, if he had suffered onely the punishment due to our bodies, and not to our soules.

Qv. What fruit hast thou by this death of Christ?

AN. First, I beleue that this death and punishment, which Christ suffered, is the appeasing of ^a Gods wrath, & a full satisfaction to God for all my sinnes. Secondly, that ^b as he is dead for sinne, so hee will cause sinne to die in my mortall body.

Qv. What profit hast thou by therysing again of Christ?

AN. First I am assured by his rysing from death, that he hath ^a ouer come death, hell, and sinne, and hath finished my iustification. Secondly, that as he is rySEN from death: so hee causeth mee as a mem-^bber of him, ^b to rise from sinne, and delight in righ-teousnes. Thirdly, his rysing again, is a sure pledge ^c to me, that my body shal in like maner ryse again.

Qv. What is the meaning of this, that Christ ascended into Heaven?

AN. Christ as touching his manhead is ^a onely in heauen, but ^b in his Godhead and conforte of his holy

^a
Ez. 33.4.8.10.

^b
Act. 1.2.24.
Mat. 26.38.

^c
Luk. 22.44.

^d
Luk. 23.46.

Math. 27.
46.50.

^a
Heb. 9.12.
13.14.28.

^b
1. Pet. 2.2.
2. Joh. 2.1.

^c
Gala. 5.24.
Gala. 2.19.

Rom. 6.6.

7.8.11.

^a
1. Cor. 1.55.
56.57.
Rom. 8.33. 34.
Rom. 4.25.

^b
Rom. 6.40.
Col. 3.1.2.

^c
2. Cor. 15.13.
30.26.

^a
Act. 1.11.
Act. 1.21.
^b
Mat. 28.30.

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hōy spirit, he is with vs to the ende of the world.

Qv. What good gettest thou by the ascending of Christ into Heaven?

AN. First, Christ his ascending into heauen, is a sure pledge vnto me, that ^a I shall in like manner as a member of him, by his power, bee receyued into heauen, in the same nature wherein he is ascended. Secondly, Christ hauing ascended into heauen, maketh ^b continuall intercession for me.

Tob.14.3.
Phil.3.21.
1.Cor.1.7.
1.Th.1.17.
1.Ioh.2.1.2.
Heb.9.12.
and 24.
Rom.8.34.

Qv. What is the meaning of this That Christ sitteth at the right hand of God the Father?

AN. Christ sitteth at the right hande of the Father, that is, hath ^a all power giuen him of the Father o- uer all things.

Mat.28.18.
Ephe.1.20.
21.22.

AN. What fruit doest thou receyue by this, That Christ shall come to iudge the quicke and the dead?

AN. To me that am a member of Christ, it is a singular comfort, ^a when I knowe assuredly, that none shall be my Judge but he, that is my Sauiour. But terrible it will bee to thofe that flee from Christe, ^b when they shall see him come to iudge them, who they in their life time refused.

Mat.24.31.
Mat.25.34.
Mat.19.28.
2.The.1.10.
b
2.Thef.1.6.7.8
Luk.21.25.
Mat.25.41.

Qv. What beleevest thou in the third parte concerninge God the holy Ghost?

AN. I beleue that God the holy ghost ^a sealeth into my heart all Christes benefites to bee mine, and ^b maketh sinne to die in me, and stirreth me vp to righteousnes and holinesse of life.

Rom.8.9.10:
11.15.16.17.
Gala.4.6.
Eph.1.17.
Eph.4.23.
Psalme.1.3.
Col.2.11.
12.13.

Qv. Seeing there is but one only God, why namest thou the father the sonne, and the holy Ghost?

AN. Because God hath so opened himselfe in his worde, that these three sundrye persons are in substance but ^b one true and euerlasting God.

Mat.3.16.17.
& 28.19.
1.Ioh.5.7.
Eti.6.1.1.
b
1.Cor.12.11.

Qv.

A NECESSARIE INSTRVCTION

Qv. Now let vs come to the fourth part: what callist thou the Catholick Church?

- ^a Rom.8.29.
^b Eph.1.10.11.
12.13.
Mat.7.6.28.
Ioh.10.26.
^c Ioh.3.21.
^d Cor.13.5.
Rom.8.16.
^e Tit.2.19.
1. Pet.5.7.
Eph.4.9.15.
Mat.10.29.39

AN. The Catholike church, is the ^a whole company of faithful people which euer were since the beginning of the world in al places, which also be now & shalbe to the end of the world. Of the which nūber I beleue that ^b I am one. I beleue that god ^c knoweth them al, & hath a most ^d tender care ouer them.

Qv. What callest thou the Communion of Saints?

AN. The comunyon of Saints, is the societie that all we which beleue hane one with another, as ^a members of one head Iesus christ, wherby we are ^b ready to communicate all Gods benefites, both spirituall and temporall, to the mutuall health and comfort one of another, according to the measure which we haue receyued of God in this life.

Qv. What is it to beleene The forgenenes of sinnes?

AN. I beleue that Iesus Christ hath ^a wholy appeased God for my sins, and payd the full punishment due to them, and therefore that they be freely forgiuen me, and shall never be laid to my charge.

Qv. What beleefst thou of Therising again of the body.

AN. I beleue that after this life ended, ^a my soule shall goe to God that gaue it, and my body shall rest in the graue, vntill the appointed time: and then I shall ^b see God in my flesh, and mine eyes shal looke vp ^c him, & this my body shall be made like to the glorious body of Christ, without all corruption.

Qv. What is that thou sayest of Life euerlasting?

AN. I beleue that when God shal rayse againe this my body, & ioyne it againe togither with my soule, that then I shall liue ^a with Christe, for euer in his euerlasting kingdome of glorie.

Qv.

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Qv. By what meanes doe wee attaine to this which thou hast heere confessed?

AN. The holy ghost hath appointed the preaching of the word to be the ordinary meanes, whereby he worketh in our hartes this true and liuely faith, ^a Rom.10.14. v. and without this preachinge of the worde, wee can ^b 1.Cor.1.21. neuer haue faith.

Qv. After that God by the meanes of his worde bath wrought in our hearts faith, by what meanes afterward doeth he strengthen the same?

AN. This faith doth God strengthen in vs by the selfe same preaching of the worde, and also by the vse of the Sacramentes.

Qv. What callest thou the Sacramentes?

AN. Sacraments be ^a outward signes ordained of god for the greater assurance & stréghning of our faith being vnto vs ^b sure pledges of those benefits of our saluation which we receiuie in christ to be ours, & at ^c Rom.4.12 represented vnto vs by the outward signes of water in baptisme, and bread & wine in the supper of the lord They serue also for a mark of our profession, wherby we differ from other people which be heathen.

Qv. Howe many Sacraments be there?

AN. There be ^a two Sacraments, that is to say, Bap- ^b , c. 10.12.3. + tisme and the Supper of the Lord.

Qv. What stréight of faith hast thou through baptisme?

AN. I am taught and assured by ^a Baptisme, that my sins are forgiuen me: For as the water washeth away

the filthines of the body, euен so should I through the holy ghost be thereby fully certified & perswaded, that ^b the blood of Christ being sprinckled vpō my soule by the ^c hande of faith, hath washed away both the guiltinesse of my sinn and the punishment due

^a Act.22.16.
^b Mar.1.4.

^a 1. Pet. 1.21.
^b 2. d 2. 5.
^c 1. Joh.1.7.
Ephe.5.26.
1.1.3.5.6.
Act.22.16.
Act.15.9.

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due to the same : the fruite and effecte whereof, appeareth heerin, that through the power of Christes death and resurrection, I am dead^d as touching sinne, and rayfed vppe agayne in newnesse of life: which two thinges in whome so euer they appeare not, they may wel haue the name and tytle of Baptisme, but indeed they are no Christians.

Qv. What strength of fayth doe wee finde in the vse of the Lordes Supper?

AN. The Supper of the Lorde, through the holye Ghost, doeth strengthen my faith, that I should not doubt, but as surely as I receyue the breade and wine into my body, to become wholy mine, so my soule receyueth withall Christe, with his ^b passion and righteousnesse to be wholy mine, as surely as if I had wrought them mine owne selfe.

Qv. Are not then the breade and wine in the supper of the Lorde turned into the body and blood of Christ?

AN. The bread and wine as touchinge their nature and substance ^a are not turned: but as touchinge the vse of them, they differ from common breade and wine, in that they are appointed of god, to serue vnto vs as ^b Seales and pledges of those benefites which Christ in his body wrought for vs.

Qv. In what manner oughtest thou to prepare thy selfe to the receyuing of these misteries?

AN. In preparing my selfe to receyue the supper of the Lorde, I ought diligently to obserue these three thinges. Firste, to ^a examine my selfe, whether I ^b stande in fayth or no, which I shall know if I feele my ^c hearte ^d assured by the spirite of God that the ^e punishment of my sinnes is fully discharged in Christ, and that whatsoeuer he hath done, pertayneth

^a Rom.6.3.
4.5.6.&c.
^c 2.Cor.5.19.
^b Gal.5.24.25.

^a Mat.26.26.
27.28.
1.Cor.10.16.
17. & 11. 24.25
^a & 12.13.
^b 1.Cor.1.30.
Rom.4.23.
2.Cor.5.21.

^a Mat.26.26.
27.28.
1.Cor.10.16.17
^a & 11.26.27.28
^b Rom.4.11.

^a 1.Cor.11.28.
^b 2.Cor.13.5.
^c Eph.1.13.
2.Cor.1.22.
2.3.5.
^d Rom.8.15.
Eph.3.12.
^e 1.Ioh.2.1.2.
Eph.5.3.6.
7.8.9.&c.

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neth not onely to others, but euens to me. Secondlie, to examine my selfe whether I finde my hearte & inwardly sory for my sinnes, with an inwardre haterd and lothing of sinne, & an ^b earnest desire and a sure purpose, wholy to comforme my selfe to the will of Gods worde. Thirdly, if any offence be betwixt others and me, that I ⁱ reconcile my selfe vnto thē. All these thinges, although they ought earnestlie to be considered in the ^k whole courte of our life: yet then especially when wee come to the supper of the Lorde.

^a Eph.3.17.
18.19.&c.
^b Mat.26.75.
Ier.4.4.
Ioel.2.12.
2.Cor.7.10.
^c Rom.6.4.
5.6.7.8.
Phi.3.13,14.
& 8.11.
^d Mat.5.23.24.
^e Luk.1.4.7.
1.Pet.1.25.

Qv. Nowe seeing wee bee saued by Christes workes, without our deseruinges: whereto then nowe serueth our well dooing, or what auayleth it to doe good workes?

^a Esa.6.46.
Iob.35.7.
Psal.17.2.
Luk.17.10.

AN. We must doe good workes ^a not to deserue our saluation by them, but by our workes to ^b glorie God, in ^c walking as becommeth Gods children, ^d declaring thereby our thankefulnesse to God for our redemption. Secondly, by our workes ^e to make our election more certaine vnto our selues. Thirdlie, to ^f winne others to Christ by our holy life and conuersation.

^b Mat.5.16.
1.Cor.6.20.
1.Pet.2.12.
^c Col.1.10.
Phil.1.27.
^d 1.The.2.12.
Eph.4.1.
Eph.1.4.
& 2.20.
Luk.1.75.
^e Rom.6.1.12.13
& 12.12.
1.Pet.3.5.

Qv. What workes calleſt thou good workes?

^f 2.Pet.1.10.
Mat.7.47.
1.Pet.3.1,2.
Rom.14.19.

AN. Our woorkes can neuer bee acceptable and good in the sight of God, vntelle in dooing them wee keepe these two thinges: Firste, that they bee framed accordinge to the rule of Gods ^a lawes and commaundementes, and not ^b after our owne deuises. Secondly, that they proceede from an hearte ^c purged by faith. If either of these two pointes bee lackinge, our workes are abhominable in the eyes of God, although they appeare neuer so glorious in the sight of men.

^a Eph.2.10.
^b Col.2.20.
21.22.23.
Tit.1.14.
Diu.12.32.
Esay.9.13.
Mat.15.9.
^c Rom.14.21.
Heb.11.6.

Qv.

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Qv. Because prayer is our especiall meanes which God will haue vs use to increase our faith, tolle mee what belongeth to true prayer?

AN. It is requisite in true prayer, that wee obserue these ffeue things: First, that wee make our prayers onely to God through ^b Christ, and not to Saints. Secondly, that we be inwardly touched with neede of the thing we aske, hauing our mind wholy bent therevpon, and not carried with by thoughtes. Thirdly, that our prayes be grounded vpon ^d Gods promises, with full assurance that they shalbe graunted, so far as the Lord doeth know them to be meet and needfull for vs. Fourthly, that we continue in prayer, although we haue not our requestes at the first. Fiftly, that we aske not those things which we f think good in our owne fantasie, but onely & that which God commaundeth vs to aske of him: All which thinges be ^h contained in the Lords prayer.

Qv. Rehearse the Lordes prayer.

AN. O Vr Father whiche art in Heaven, hallowed bee thy name: Thy kingdome come, thy will be doone in earth as it is in heauen. Geue vs this daye our daylie breade, And forgiue vs our trespasses, as wee forgiue them that trespass against vs. And leade vs not into temptation, but deliuer vs from euill. For thine is the kingdome, the power, and the glorie, for euer and euer, Amen.

Qv. What doest thou desire of God in this prayer?

AN. First, I desire of our heauenly Father, that his name may be hallowed, first in his excellent works, which is when we acknowledge ^a his mercie, wisedome, iustice, & prouidence, that he alone worketh all things, and that ^b onely the Lord God bee had in ho-

^a
Psal. 50.11.
& 81.8.9.
Rom. 10.13.
Iam. 1.5.
Mat. 4.10.

^b
Ioh. 14.13.
and. 15.16.
or 16.23.

^c
Joh. 3.14.
Joh. 4.23.
Psal. 51.17.
& 145.18.
2. Cor. 4.20.
Mat. 6.7.
Rom. 8.26.

^d
Iam. 1.6.
Mar. 11.24.
Lu. 11.9.10. &c
3. Ioh. 5.15.

^e
Lu. 18.1.2. etc.
Rom. 12.12.
2. Tef. 5.17.
Ephc. 9.18.
Col. 4.2.
Mat. 15.22.23

^f
Iam. 4.3.
Rom. 8.16.

^g
1. 16b. 5.14.
^h
Mat. 6.9. etc.
Luk. 11.2. etc.

^a
Psal. 113.2.3.
et 145.1.
Rom. 11.36.
et 16.27.
^b
Tef. 1.24.14.52
3. Ioh. 5.21.
Psa. 8.10.11.

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honour, all other set aside. Secondly, that his name may bee glorified in our godlye liuing and conuersation. In the seconde petition, we desire that God his kingdome ^c may come, that is, that hee will declare him selfe to be King ouer his ^d Church, in guydinge and defendinge it, in increasinge of the number of the faithfull, in ^e thrusting forth labourers into the haruest, and blessinge their labours, and ^f suppressinge the rage of the wicked tyrantes. Secondly, that hee will exercise his kingdome seuerallie in euerie one of vs, & killing sinne in vs, and all wordlie care, and renewinge vs to righteousnesse of life. In the thirde petition wee desire that Gods will may be done, that is, that wee may ^g willinglie in all thinges resigne our selues to Gods will without murmuring or grudginge. In the fourth petition, wee praye that hee wyll giue vnto vs, walkinge faithfullie in our calling, our dailie breade, that is, all ^h thinges needefull for our liuing for this present life. In the fiftē petition wee pray that our sinnes may be forgiuen vs, that hee will not laye to our charge our sinnes, nor the punishment due to them, but that hee will accept the death and passion of Christe, as the full satisfaction for our stnnes, and that wee may hereof haue ⁱ full assurance in our conscience, that the punishment of our sinnes is fullie discharged in Christe, and therefore freelye forgiuen vnto vs, as ^m surely as wee doe forgiue others: and that wee may ⁿ loue one another, from the botome of our heartes, all desire of reuenge set aside. In the sixtē and last petition, wee doe praye God that hee will

^a
^b
^c
^d
^e
^f
^g
^h
ⁱ
^j
^k
^l
^m
ⁿ
^o
^p
^q
^r
^s
^t
^u
^v
^w
^x
^y
^z

not

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not lead vs into temptation, but deliuere vs, that is, appoi
• Rom.16.20.
2. Tim.4.17.18
Eph.6.10.11.
1. Cor.10.13.
2. Pet.3.9.

that hee ^a will not bringe vs further into the battell and t
with our spirituall enemies, then wee by his holy suerel
spirite shalbe able to preuayle and ouercome. outw

Qv. *And why is this added: For thine is the kingdome, the pouer and the glorie, for euer and euer, Amen.*

a. Cor.29.3.
Rom.11.36.

b
Psal.114.7.

Deu.9.13.
Apo.4.9.11.
Apo.5.12.13.
2. Cor.29.
10.11.12.13.
d
1. Pet.5.11.
Apo.6.14.
Apo.7.12.

Not onely to kindle in our heartes to ^a desire the glorie of God: but also to teache vs that this prayer is grounded vpon none other, then on God onely: and that we shoulde not thinke the ^b kingdome of God to bee weake and voide of force and might. Also, that ^c hee is onely to bee honoured, praysed, and glorified, and that his power is infinit, perpetuall, and euerlasting. And in this word ^d *A-men*, is expressed the feruent desire to obtaine those things which wee aske of God, and our hope is confirmed, that those things which were aske, are graunted vnto vs, by which our consciences are pacified, and so we ende our prayers.

Qv. *Tell mee nowe brefelye the effecte of all thou hast sayde.*

AN. By the tenne commaundements, I see my miserable estate, that I deserue death, damnation, and the curse of God, which must needes be payde, because God is iust, & whereas I my selfe am not able to pay it, the holy Ghost through the preaching of the Gospell, worketh in me fayth, which assureth me, that the Sonne of God beinge made man for me, hath euuen in my nature suffred whatsoeuer my sinnes deserued, and hath made me with him the childe of God, and heire of euerlastinge life. Whereof least I shoulde doubt or wauer, hee hath

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Appointyd two Sacramentes, as outward signes
and tokenes to be seene and felt of mee: that as
uerelie as I see my selfe made partaker of them
outwardlie: so the Holie Ghoste inwardlie instruct-
ing mee, I shoulde not doubt, but inwardly to bee
partaker of Christe himselfe, with all his benefites,
his raunsome, righteousnesse and holynesse to bee
mine, that in him, and through him I shall haue
life eulastinge. And thus beeing borne a newe
into this liuely hope, by the holie Ghost, my wayes
should be directed and guyded by the same spirite,
to walke in holynesse and righteousness, all the
dayes of my life, Amen.

A prayer contayning the summe and effect of this Catechisme.

O Mercifull and heauenly father, for so much as at
cuerie light occasion, I am withdrawne from
thy holy lawes, to the vanities of this life, vnto all
sinne and wickednesse: I beseeche thee in mercie
sette before myne eyes alwayes the remembraunce
of thy iudgments seate, and my last ende: whereby
I may bee daily stirred vppe to consider in what
great daunger I stand, through the horrible punish-
ment due to my sinnes, that dailye groaning vnder
the burden of them: I maye flye for succour to thy
beloued Sonne Iesus Christe, who hath fully paid,
suffered and ouercome, the punishmente due to
them: and through the working of thy holyspirite
in me, I maye bee fully assured in my soule and
conscience, that the curse, condemnation, and death
which these my sinnes deserue, is fully paid, suffered
and

A NECESSARIE INSTRVCTION

and ouercome in Christe, that his righteousnesse,
obedience, and holynesse is mine, and whatsoeuer
he hath wrought for mans saluation is wholy mine.
Strengthen this faith in me daily more and more,
that I may inwardly feele comfort and consolation
in this, that I feele thy holy spirit beare record vnto
my spirit that I am thy childe, grafted in the bodye
of thy Sonne, and made with him fellowe heire of
thy euerlasting kingdome. So worke in me by thy
holyc spirite, that daily more and more I may feele
sinne die in me, that I doe not delight therein, but
daily may groane vnder the burden thereof: vtterly
hate, detest, and loath sinne, set my selfe and all the
powers of my soule and bodye against sinne, and
haue my full delight, ioy, comfort, and pleasure in
thos: things which be agreeable to thy wil, that I may
walke as beconeth the childe of light, looking still
for that good time, whē it shall please thee to call me
to thine euerlasting kingdome, and ioy eternall.

This in mercie graunt vnto mee for Iesus

Christes sake my onely Lorde
and Sauiour.

AMEN.



¶ Godlie priuate prayers for
housholders to meditate vpon,
and to say in their families.

†

MARK. 11. 24.

¶ What so euer yee desire when yee praye, beleue
that ye shall haue it, and it shall be done vnto you.

ROM. 10. 13.

¶ Whosoeuer shall call vpon the naine of the Lorde
shall bee saued.

A prayer conteyning the effect of the
Housholders Catechisme.

Almightie God and most merifull Father, I see in thy blessed lawes & commandemens the greatnesse of my sinnes and wickednesse: yea, I see (O Lord my God) the whole course of my life to be almost nothing els, but a continuall breaking of thy holie lawes and commaundementes. The thoughtes of my heart, either in vanite, or els open wickednesse, are in number infinite, dailie in the aboundaunce of them, cauling my mouth to speake, and my body to execute and doe contrary to thy holy will. And againe (O Lord) I see thy heauie wrath, vengeance, & iudgment against sin to be intollerable, that euен the least wicked thought and most secret cogitation of my heart, procureth thy heauie wrath, and euerlasting curse, the tormentes of hell, and euerlasting fire, euен although I had but once in all my life broke any of thy comauendments, so much as once in thought. And I knowe (O Lord God) that thou art true and iust, and canst not abide sin & wickednesse, but wilt iustly punish every sinne, euен with the self same tormentes of hell which thy iustice hath apointed, euен for euery sinne.

C

This

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This O Lord my God throweth me downe & euen amaseth me, so that I knowe not what to doe. I looke into my selfe, vewing mine owne power, whether I am able to ouercome this punishment of my sin or no : and I see that all euen the most exquisite punishment which I can devise to my self, in whipping of my body as long as I liue, wearing haire cloth, pineing my selfe with fastinge, or any other paine, I see, I see (O Lord) that all this punishment is not sufficient for one of my least sinnes, because it deserueth euen the eueralasting paines of hel. I look to Heauen, I see there is no Saint nor Angel able to abide and ouercome this punishment of sinne: I looke to men in this worlde, euen to the popes treasure, that wicked man of sinne, and I see that neyther his Masse nor purgatorie, pilgrimage, pardons, penance, satisfactions, nor any of such like wicked stufte, alas I see they are nothing for the satisfyng for one of my least wicked thoughtes, seeing the punishment is by thy iust decree and sentence thine eueralasting curse. Wherfore I am driuen out from my selfe, and all that I can doe, to seek this punishment discharged other where, or else to quall vnder the burthen. I see there is no helpe for me in Angels, Saintes, nor mortall men, but onely in that perfect man Christ Iesus thy deare sonne, in whom I see the full punishment of my sinne wholy payde, satisfied, discharged, and ouercome: death vanquished, the paines of hell in victorie swallowed vppe, the curse satisfied, and the eternitie of the punishment (through his eueralasting power) ouerreached. This I see (O Lord) by the eyes of faith, being thorough thy holy spirite wholy assured, that all the whole

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whole punishment of sinne payde by my Sauiour Christ, is not onely payd for other men , but euen also for me & my sinne. This assurance of my faith, being thine onely worke in me, I beseeche thee in mercy to strengthen and increase, for I feele it often full of wauering and doubting. Graunt that I may daily more and more in my soule and conscience, feele my selfe knit and grafted into the body of thy sonne, whereby I may be assured , that whatsoeuer he hath done, pertayneth to mee, and is fully and wholly mine : that I may through the power of his death, feele daily sinne die in me, and thorough the power of his resurrection feele my selfe risen from sinne, to haue my full ioye and comfort in those things which be agreeable to thy holy will, vtterly detesting, hating, and abhorring from my heart all things which be contrarie to thy will and pleasure: that euen in this life I may still looke for this endless ioy and felicitie, vsing the things of this world as though I vsed them not, till that good time that it shall please thee to call me to thine euerlastinge kingdome of glorie, there to reigne with my Lorde and Sauiour Iesu Christ for euer & euer. Amen.

A prayer upon the Lord's prayer.

O Most mighty Lord and eternall God, who hast by thy deare sonne Christ Iesu our Lorde and Sauiour, reconciled vnto thy selfe all things in heauen and earth, and in him hast made an euerlasting bond and couenaunt with vs thy faithfull children, that thou wilt not onely be our God, but also our most louing & mercifull Father, wherof as a pledge thou hast giuen vs thy holie Spirite of adoption,

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whereby we may with boldnesse and full trust and confidence come to thee by harty prayer, as vnto our most louing and mercifull Father, being assu-
red that thou wilt not deny vs any thinge which thou knowest shalbe expedient for vs: graunt wee
beseeche thee (deare Father) that wee beinge fully
persuaded in our heartes of this thy faterly loue
and affection towards vs, may be stirred vp to make
our petitions with such an affection, ardent desire,
loue and reuerence to thy Maiestie, that our mindes
be not carried away with bythoughts creeping in,
but without all wandering, may be fully bent and
attentiuе to the thing we aske, and fully staide vpon
thy mercifull and iust protestion.

Holowed
bee thy
name.

We then beseeche thee (deare Father) that thou
wilt strengthen our hearts with thy holy Spirit, that
considering thou hast made all things for the glory
of thy Name, so we may in all our dooinges, enter-
prises, counsels & purposes, chiefly aboue all things
seeke thy glorie: that wee may fully acknowledge
thee notonely the Authour of all thinges, but the
ruler, guider and gouernour of all thinges, both in
heauen and earth: that we neuer diminish thine in-
comprehensible glory, by attributing vnto our selues
any power, strength, or abilitie to doe, will, or
thinke that which is good: but from our heartes we
may acknowledge all our goodness to come from
thee, yeelding for the same continually prayse and
thankesgiuing to thy glorious Name: that wee neuer
by distrustinge thy merciful prouidence, dishonour
thy Name, but that euen in our greatest di-
stresse we may put our full confidence in thee, not
looking vpon our weaknesse, but stayng vpon thy
power

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power & promises, by harty prayer fleeing vnto thee our only refuge : that our whole life may be so fram'd according to thy holy will in all pointes, that thy glorious Name in vs may bee sanctified, & that we be not an occasion that thy holy Name be blasphemed through our wicked life & conuersation.

Let thy Kingdome (most mercifull Father) appear, and manifestly be declared in all the worlde, but especially amongst thy church & faithful flock: declare thy selfe Lorde and King ouer them, ruling them by the scepter of thy holy worde, and force of thy holy spirit. Increase the number of faithful Pastors and preachers amongst the people: blesse their labours to the increase of this kingdome of thy deare Sonne Iesus Christ, and to the destruction of the kingdome of sathan and Antichrist. Suppresse the rage of the enimies, that they may knowe that thou, O Lord, doest reigne in al ages, to the behoofe of thy Church and terrour of thine enimies. Graunt these mercies good Lorde, not only to the whole church in generall, but especially to euery one of vs thy children particularly: Graunt that we may effectually feele the force of this thy kingdome in our heartes. Beate downe in vs our olde corrupt Adam, with all sinfull delightes, thoughtes, motions, and desires: and renew in vs day by day our spirituall and inward man, that we may be wholly bent to delight, thinke, desire, and doe those thinges which be acceptable in thy sight.

Frame our hearts (good Lord) with such humble obedience to thy holy will, that we may be heartilic^{be done} wel cōtent with whatsoeuer it pleaseth thy goodness ^{in earth as it is in heaven.} to lay vpon vs: that we never cease in our miseries,

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but continually call vpon thee by hearty prayers, although we feele no release at all, yet that still patiently we may abide, & quietly wayte for thy good leysure and appointed time of deliuerance, when thou knowest it shalbe most expedient for vs.

**Giue vs
this day
our daily
bread.** Graunt vs, deare Father, that all our counsels, studies, labours and endeuours, being by thy holy spirit guided and framed, we may euery one in that vocation in which thou hast placed him, so faithfully trauaile, to the discharging of our consciences, and edifying of thy Church, that our accompt may bee founde acceptable before thy throne and iudgement seate. So blesse our labours & trauels, that we may haue sufficient for the preseruinge of this present life, and be content with those benefits which thou shalt bestowe vpon vs, whether they be many or fewe, acknowledging them to be receiuied of thee: not greedily to care for them, or vainly to delight in them, but thankfully esteeme of them, as thy benefites bestowed vpon vs, & as faithfull stewards moderately to vse them, to the relieve of our brethren, and the discharge of our consciences.

**Forgiue
vs our
trespasses
as we for-
g:ue the
tress-
passe a-
gainst vs.** Increase in vs (good Lord) the gift of faith, that we may daily more and more in our soules and consciences be assured, that our sins be defaced, cleane blotted out, and couerted with the full, perfect, and sufficient sacrifice of thy deare Sonne Christe Iesus our Lorde and Sauiour, once made for vs: that wee are vnuited, knit, and made one body with him, partakers of his righteousness, iustification, and holynesse, and euен fellowe heires with him of eueralastinge life: that wee may vnfainedlie from the bottonne of our heartes loue thee for this thine

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unspeakeable goodnessse and mercie : forgiuing from our hearts our brethren which doe offend vs, praye for them, loue, cherihe, and comforte them as fellowe members all of one bodie, with perfect naturall loue and compassion linked together to our heade Christ Iesu.

Strengthen vs, good Lord, with thy holy spirite, that we be not ouercome with the subtile suggesti-
ons and sinnefull motions of satan the diuell: holde Lead vs
vs vp with thy mercifull hande, that wee sleepe not into
in sinne, that we be not drawen away with the wic-
ked worlde, nor the enticements of the flesh, to de-
light in wickednesse:but so arme vs with thy migh-
tie power, that wee may strongly abyde all the as-
faultes and subtile sleigtes of our ghostly enimie,
and sincerely to walke before thy face, both in pro-
speriti & aduersitie, to thy honor & glory, the health
of our soules, and profit of thy Church, thorough
Iesus Christ our only Lord & Sauior, Amen.

The Lords prayer more at large.

O Most mightie and eternall God, who of thine Our father infinite loue to mankinde, hast giuen vs thine owne eternall sonne Christe Iesu our Lorde, to bee made man for vs, in the similitude of sinfull fleshe, to become flesh of our fleshe, bone of our bones, in all things like vnto vs, sinne onely excepted : who beinge thy true and naturall sonne, hath made vs with him, sonnes, children, and heires to thee our most merciful Father, giuing vnto vs by grace, that which is his by nature. And by his due, alone, once offered, sufficient sacrifice, hath payd the rausome of our sinnes before thy diuine Maiestie, to satisfie thy

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thy justice vpon sinfull fleshe. Which debt beinge
payde for vs, hee hath brought vs in fauour with
thee, so that wee may now with boldnesse and trust
come to thee as vnto our most mercifull and louing
Father, with full assurance, that as thy loue is so
much greater and more excellent towardes vs, then
all loue of earthly parents towardes their children,
as thou passest all men in goodnesse and mercy, so
thou wilt denie vs nothing which shall bee expedient
for vs. So that although all the fathers which
are in earth, hauing shaken off all feeling of fatherly
naturalnesse, would forsake their children, yet
thou wouldest never forsake vs, because thou canst
not denie thy selfe: who promisest, that if earthly
fathers beinge euill, can giue good giftes to their
children, how much more wilt thou our heauenly
Father, being altogether goodnesse it self, giue good
things to them that aske in thy Sonnes name? And
that although a mother should forsake her chil-
dren, yet wilt thou not forsake vs thy children, who
thou hast before the beginning of the world in thy
deare Sonne Iesu Christ, chosen to be thy children
and heires with him of thine immortal kingdome.
Wherof that we in our selues might bee sure and
certaine, and out of all doubt, that we are the chil-
dren and heires of euerlasting life, thou hast giuen
into our heartes thy holy Spirite, as a true pledge
and earnest of our inheritance, which Spirite doeth
assure our spirits that we are thy children, and ther-
fore crieth in our heartes, Abba Father.

We therefore as thy deare children, rauansomed
and bought by thy deare sonne, flee to thee our
moste louing and mercifull Father, who in good-
nesse

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nesse art infinite, in mercy abundant, in substance incomprehensible, in immortality euerlasting: who by thy mightie power and singular prouidence rulest all things, according to thy heauenly wisedome: beseechinge thee for thy deare sonne Christe Iesus his sake, that as thou hast sufficiently sett foorth thy glorious Name in makinge the whole worlde, heauen, earth, and all things therein contayned: so wee may in beholdinge and viewinge thy creatures the works of thine handes, be lifted vp to thee our Lorde God the Creatour and Maker, and in them, glorifie thy holie name, acknowledging in them thy singular goodnesse and loue towardes man, for whose vse thou haste created all thinges, both in Heauen and earth: and that we may for the same, euen from the bottom of our harts, yeeld due honour, praise and thanksgiving to thee (deare Father) all the dayes our life. Graunt moche mercifull Father, that we may in heart and minde be fully assured, that thou by thy heauenly prouidence rulest and guidest all things in heauen and earth, so that nothing in the whole world commeth to passe but according to thine appoyntmente: that thou guidest and framest the affaires and doings of men, that thou haste euen their harts and all their powers in thy mercifull hande, to turne them which way soever it seemeth best to thy godly wisedome: so that whither wee be in prosperitie or aduersitie, we may acknowledge both of them to bee thy woorke in vs, and therfore be no lesse thankful for sicknesse then for health: for sorrowe, then for comforte: for a troubled mind, then for a quiet: for imprisonment and banishmente, then for libertie: especially seeing

halowed be
thy mane.

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we knowe that thou turnest them all (see me they
neuer so sharpe) to the comfort and commodity of
thy children which feare thee: and that in al things
which shall befall vnto vs, whether they bee grie-
uous or ioyous, prosperity or aduersity, life or death
thy holy Name may be sanctified in vs by yeelding
due and continuall prayse and thanksgiuing to thy
eternall Maiestie : that wee neuer ceasse to put our
full truste and confidence in thy mercy, who hast
promised to be our defender, buckler, and shielde,
to keepe vs as the apple of thine eye, to deliuere vs
when we call vpon thee, to open when we knocke,
to giue when we aske : that wee knowing our owne
weakenesse, that of our selues we haue no power or
strength to do, no not so much as to will that which
is good, we may acknowledge all our strength, co-
forte, ioy, faith, loue, hope, and confidence to bee
thine only gifte and worke in vs. And for the same,
and the increase of the same, and for all thy bene-
fites in vs, whereof we feele our selues destitute, wee
may constantly flee vnto thee by harty prayer, re-
quiring the same at thy mercifull hande. And ha-
uing felt thy mercifull dealing towards vs, we may
alway to the ende of our life continue thankfull to
thy blessed Name : that wee neuer speake or thinke
of thee (O Lord God) without high reuerence and
an obedient feare vnto thy glorious Name.

Thy king-
dom come
riously shine amongst men, subdue the heartes of
the people to be obedient to thy worde. Lighten all
nations with thy glorious Gospell : raise vp faith-
full Ministers of thy worde, abundantly in every
place, who with pure & perfect zeale in true know-
ledge

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ledge may feede the hungry soules with the foodes
of life. Lighten the heartes of thy children, whom
yet thou hast not called to the feeling of thy mer-
cies in thy sonne reuealed. Beate downe the furie
and rage of the kingdome of sathan and antichrist,
with all tyrants, who shewe their vtter malice and
furie against thy deare and faithfull flocke. Con-
founde their deuises, suppresse their pride, and so
strengthen all thy true and faithful seruants against
their rage, that they may haue true wisedome to
confounde their enimies, and stedfast constancie to
professe the trueth of thy glorious Gospell, euen to
the death. And that euery one of vs may feele the
force of this thy kingdome particularly in our sel-
ues, we befeche thee kill in vs, by thy holy spirite,
all wicked delightes of sinne, and vanities of this
worlde. Mortifie in vs our earthly and carnall affec-
tions, and graūt that we may haue our full delight
and pleasure in thee our heauenly father, and in thy
sonne Christ Iesu our Lord and Sauiour, and reue-
rently embrace thy holy Worde, that our soules
may be comforted therein, and our faith thereby
confirmed. Lighten our vnderstandinge, that wee
may in thy holy worde learne, and in heart be fully
assured that thou art our most mercifull Father: and
thy deare sonne, our Lorde and Sauior. Beate down
in vs all sinnefull motions of the aduersarie, which
doe rebel against thy holy spirit, and settle & frame
our mindes by thy holy spirit in vs, that all rebellion
in our fleshe being killed, wee may quietly with-
stayed mindes and consciences set our ful ioy, com-
fort, and consolation in heauenly thinges, walking
before thee in sincericie of minde: put our full trust
whol-

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and confidence in thee, rest and quiet our selues
wholy in thy mightie protection and prouidence.

Thy will be done in earth as it is in heauen.
And forasmuch (O Lord God) as of our selues we
be nothing but stubbernesse & rebelliō, we beseech
thee (deare father) that as thine Angels in heauen
doe willingly obey thy will without resistāce, so we
thy children in earth (all stubbernesse and peruers-
nesse, by thy holy spirit in vs being vtterly extingui-
shed and quenched) wee may willingly submit our
selues, resigne & yeeld our whole affections to thee,
O Lord, to be gouerned after thy blessed & heauen-
ly wil. That we may feele in our selues no other mo-
tion or desire, then a meete consente to thy holy
will: that whatsocuer affections in vs fight against
thy holy will, thou wilt vtrely make them voyde.
That we neuēr will any thing of our selues, but that
thy holy spirite in vs may gouerne our heartes, by
whom inwardly beeing taught, wee may learne to
loue, embrace, & take comfort in those things that
please thee, and to hate those thinges that displease
thee: That our hearts, mindes & willes, being who-
ly subdued to thy most blessed wil, we may willing-
lie be content with that estate of life, which it plea-
seth thy goodnessē to exercise vs withall in this
world, whither it bee in aduersitie or prosperitie, in
sicknesse or health, in ignominie or glorie, in quiet-
nesse or trouble, in sorrow or gladnesse. Graunt vs,
deare Father, this willing & patient mind, that euen
in our greatest distresse we may be content with thy
good wil, and not to murmur or grudge against thy
Maiestic, knowing that thou wilt lay nothing vpon
vs, but that which shall turne to our goodnesse or
profit. And that we may patiently abide whatsoeuer
it

FOR CHRISTIAN FAMILIES.

it shall please thee to lay vpon vs : that we bee assurēd in our hearts, that thou wilt not lay more vnto vs, then thou wilt giue vs strength to beare, & euen in our greatest afflictions, wilt finde a way for our deliuernace, and that thy power & strength is more fully declared, whē we feele our selues vterly voyd of all strength, and see no way of deliuernace : that we may in our most grieuous assaults, conflicts and anguilhe of minde, submit our selues wholy to thy blessed will, and looke for our deliuernace at thy hand, when thou knowest it shalbe most expedient for vs, and most for thy glorie, leauing the time and meane of deliuernace to thy good wil and pleasure, and that in the meane time we never ceale but call vpon thee, by harty prayers continually as thou hast commanded, vntill such time as thou shalt heare our petitions. And although after many and sundry callings vpō thee, thou seeme not to regard vs, but rather deale more extreemely with vs : yet notwithstanding strenghtē vs so with perseuerance, in prayer, that we faint not, but stil cōtinue in praiere being assured, that although we feele our selues nothing released, yet wee may quiet our selues herein, that we as thy children haue layd our complaints, griefs and sorrowes in the bosome of thee our heavenly Father, who wilt as a louing Father, when he seeth it most cōuenient, helpe vs. And that althogh thou seeme nothing to graunt our requestes, yet we honor thee in calling vpon thy Name : seeing thou doest accept it as a most chiefe honour, to be called vpon in the day of trouble.

And forasmuch (deare Father) as thou doest by thy mighty power nourish, feede, sustaine, preserue, ^{Give vs this day our day} bread, and

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and maintaine all liuinge creatures, yea, euē the fifties: very yong fowles and beastes, wee beseeche thee to e mā sende vnto vs thy children, (ouer whom thou hast by the a more speciall care) all thinges necessarie for this hou our present life: that we hauing sufficiēt, may walk hatt every one in our callinge, in sinceritie and pure honestinesse before thy face, acknowledginge all our be- ing u nesfirs of richesse, wealth, health, meate, drinke, ap- pugnatiō parell, and all our substance to be thy meers giftes, which thy bestowed vpon vs, and deliuered vnto vs from thy bren handes: that we be not drawnen from thee through herat setting our mindes to much vpon them, but so mo- And derately vse them, as thy benefites for a time bestow- our L wed vpon vs, knowing that thou wilt at our handes require an accompte howe wee haue vſed them, whiche That we doe not carefully gape or seek after them, mitte but discretely to thy glory vſe them, acknowledg- ratiō ging in them thy goodnessse and liberalitie towards us. And seeinge (most mercifull Father) that it is with not our trauaile, labour, paines, studie, or endeavour scienc which is able to gette vs our liuing, but onely in so thy w much as it pleaseth thy goodnessse to blesse & prof. by ou per them: we beseeche thee that if through ourwith great trauailes and paines, we be yet still in poore & deare meane estate, that thou wilt giue vs a contented hart hearte, knowing that thereby thou letteit vs vnderstande, that it is thy good will and pleasure so to with keepe vs vnder, that wee more effectually maye ned give our selues to serue thee. Or if it bee thy will that we and pleasure more abundantly to blesse vs and our be- trauaile, to sende vs abundance of all things, our wee beseech thee (deare Father) giue vs a thankfull hearte to acknowledge them to bee thy good be- gifts:

FOR CHRISTIAN FAMILIES.

ists: and frame our hearts with such liberalitie that we may be contented to distribute them according to the necessitie of thy children, being assured that if thou hast to that end made vs Stewards ouer them, that thou mayest at his handes require much, on whom thou hast bestowed much: so that wee having the due estimation of thy benefites which wee ought to haue, may both reuerence thy goodnessse in thy benefites, and supply the want of our brethren, to the relieve of their necessitie, and furtheraunce of thy glorie.

And where as (most mercifull Father) thy Sonne our Lord and Sauiour Christ Iesu hath in our nature payed the raunsome and debt of all our sinnes, which we haue from the beginning of our life committed, and doe daily committe, wee beseeche thy ratious goodnessse that thou wilt by thy holy Spyl in our heartes, assure our soules and consciences with a lively faith, that by that same one alone sufficient sacrifice, the punishment of our sins is paied, thy wrath appeased, and thy iustice satisfied, where by our consciences may be quieted and set at peace with thee our mercifull Father and God. Lett vs, deare Father, feele in our soules and consciences, that we are vnited and knitte to thy deare Sonne Iesu Christ, and made one body with him, and heires with him of euerlasting glorie, so coupled and ioyned with him, that we are members of his body, so that whatsoeuer he hath done in his body, wee may be assured that it is ours: that his righteousnesse, is our righteousnesse: his sanctification and holinesse ours: the curse, condemnation and death which he suffered, is the same curse, condemnation, and death

Forgius vs
our trespass
ses, as wee
forgiueth
that tres-
pass a-
gainst vs,

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death due for our sinnes: that we knowing that our sinnes be done away, and cleane forgotten and forgiuen by thy mercifull loue and goodnesse declared in offering vp thy sonne to death for vs, we may bee driuen to loue thee vnfaynedly from the bottome of our heartes, for this thine vnspeakeable loue. And considering that thou hast in mercy pardoned so many our haynous offences, we may gladly bee moued to forgiue one another their offences, and put out of our heart all rancour, malice, and hatred toward our brethren, knowing that we are al members of one body Christ our Sauiour: that so surely as we haue forgiuen all them that offend against vs, we may be so certainly assured, that thou our mercifull Father, hast forgiuen vs, like as wee haue forgiuen our brethren.

Lead vs not
into temp-
tation, but
deliuer vs
from euill.

And forasmuche (mooste heauenly Father) as wee of our selues be feeble, fraile and weake, and haue a strong and subtile aduersarie satan the diuel, who goeth aboute continually like a roaring Lion seeking whome he may deuour: wee beseeche thee strengthen vs by thy holy spirit, that we may withstande his subtile suggestions and motions: holde thou vs by thy mercifull hand, and keepe vs alwaies in thy safegarde and protection, that wee bee not ouercome in the mighty assaultes of our aduersarie. And forasmuche as hee often vseth euен our owne fleshe armed agaist vs, to conquer vs, wee beseech thee deare Father, mortifie, subdue and kill in our fleshe all subtile suggestions, and sinnefull motions of satan, that we yelde not our selues as slauves therunto, but continually fight against them, and bring them into subiection of the spirite. Graunt vnto vs,

deare

FOR CHRISTIAN FAMILIES.

deare Father, that we bee not drawne through the subtiltie and sliely tormentes of sathan, to haue our delight and pleasure in the vanities of this presente world, but by thy Grace, might and power, may so in the prosperitic of this life be vpholden, that our mindes with full ioy and comfort may bee lifted vp to our perfect consolation in our Lord and Sauiour Christ, and in him, take our ful and perfect ioy and consolation, so that no vaine delight of this worlde put vs from the same, neither any sharpe aduersitie, as pouertie, miserie, or calamitie, through the malice of the diuell, drieue vs to despaire of thy mercifull goodnesse towardes vs : but alwayes being thorough thy grace and assistance defended, we may be fully and perfectly armed against all the subtile intrappings of sathan, and rest wholy in thy mercifull defence and ayde. For thou hast (O Lord and eternall God) in thy gouernement, all things in heauen and earth, all power & dominion ouer all creatures, Angels and diuels, to rule them according to thy good pleasure and will, to the profite and commoditie of thy Church, and euery faithfull member therof, & to thine owne incomprehensible glorie: in all things, in all ages, for euer and euer thy glorious name may bee exalted, and thy faithfull flocke edified through Christ our Lord, Amen.

A confession of sinnes with faith and repentaunce.

O Merciful and heauenly Father, we thy seruants doe humbly prostrate our selues before thy Maiestie, acknowledging here in thy sight our haynous offences committed against thy Maiestie, seeing D and

GODLY PRIVATE PRAYERS

and beholding thy heauy wrath against them : wee
feele our selues laden (O Lord our God) with a huge
companie of horrible sinnes, whereof euен the very
least, being but conceiued in thought, is sufficient
in iudgement to throwe vs downe to the euerlasting
burning lake. Our owne consciences, O Lorde, doe
beare witnesse against vs, of our manifolde trans-
gressions of thy blessed lawe, of our securitie and
senselesse blindnesse running headlong to destrucci-
on, committing sinne after sinne, although not no-
torious to the world, yet horrible before thine eye.
The thoughtes of our heartes rise vp in iudgement
against vs : the vanitie of our talke before thy Ma-
iestie cōdemneth vs : the wickednesse of our deedes
frō thy sight reicēteth vs : all our wicked thoughts,
wordes and deedes, with the inward corruption of
our nature, doe altogether as it were a whole lumpe
and lode of sinne, lye heauy vpon vs, and with their
intollerable weight doe euен presse vs down to hell.
We doe daily grone vnder the burthen of them, in-
wardly lamenting our owne folly so greedily run-
ning into them. In Heauen, earth, or hell, wee see
none able to sustaine the weight of them, but euен
thy dearely beloued Sonne Iesus Christe, who in
mercy infinite, and compassion endlesse, hath su-
stayed & ouercome that endlesse punishment due
vnto them : in him therefore, in him, most merci-
full Father, and through him we come to thee, be-
ing fully assured accordinge to thy promise, that
thou wilt accept and take that full recompence
which he thy deare sonne hath made for vs, as a
just rāūsome for all the sinnes of all those who with
a true faith take holde on him. In him therefore

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FOR CHRISTIAN FAMILIES.

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we see thine anger towards vs appeased, thy wrath satisfied, and our debts payde.

Increase in vs, good Lorde, wee beseeche thee, this liuely and feeling faith, for wee feele it often times in vs very weake, and troubled with manie doubtes: increase it in vs (O Lorde) that wee may through thy holy spirit be assured, that the punishment of our sinnes is fully in thy sonne discharged. Make vs, O Lorde our God, to feele this same in our soules and cōsciences, that Iesus Christ is ours, and all that he hath done: that we are graffed into his body, & made one with him, and therefore fellowe heires with him of euerlasting life . Lette vs not onely haue these wordes in our mouthes (good Lorde) but through thy holy Spirite, lette vs feele the comfort of them in our heartes fully sealed and settled in vs : that wee feelinge our selues inwardly before thy iudgemente seate discharged, and our consciences towardes thee appeased, may bee swallowed vp with an vnfained loue towarde thy Heauenly Maiestic, and towardes our brethren for thy sake. Make sinne to die in vs daily more and more, that wee may hate, detest, and vtterly abhorre all sinne and wickednesse in all men, but especially in our selues: that we may strongly through thy holy Spirite set our selues in open warre and defiance against all sinne and wickednesse : that we please not our selues in our sinnes, but streightly examininge sinne by the iust rule of thy holy lawes, wee may vtterly from the bottome of our heartes condemne euen the least sinne in our selues , hauinge our whole ioye, comfort and consolation vpon those thinges which bee agreeable to thy blessed will, al-

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wayes being afraid to doe any thing contrary to the same : that we may euен from the bottoome of our heartes, examine and trie our thoughtes, before thy presence, that they bee vpright and vnfained, not hypocriticall in outwarde shewe onely and appearance, but that euен all corners of our heartes being opened and disclosed before thee, wee may euен as though it were openly before the face of the whole worlde bring them in shewe, knowinge that a double hearte is detestable in thine eyes : and that we may walke alwayes as before thine eyes, not onely before the eyes of man, beinge more carefull to walke circumspicly, in this respecte, that we have thee to be a viewer of our dooings, a thousand folde more then the eyes of man : that thus we may walk as becommeth thy children, not onely in outwarde shewe, but also in sinceritie of hearte, abhorringe euен the least sinne in our selues, striuing, resisting, and fighting against sinne, not delighting our selues in sinne, nor nourishinge the same in our brest, but earnestly embraceing, and studiously seeking after those thinges which bee pleasaunt in thyne eyes : that neyther the feare of man, nor losse of goods, life, landes, possessions, or friendes, drawe vs away from thee, to doe any least thing contrary to thy will and pleasure : neyther the fauour or friendshipp of man, nor yet the flatteringe enticementes of this worlde, nor the vaine promotions of the same doe moue vs any whitte from the true and endlesse ioy, delighte and pleasure which we ought to haue in those thinges which bee agreeable to thy will, and the constant performance of the same : but that alwayes to the end of our life we may continue in thy pathes,

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pathes, growinge & increasing from faith to faith, from strength to strength, till at length wee shall come to thy euerlasting rest, Amen.

*A prayer for the estate of the
whole Church.*

O Lorde our God, and heauenly Father, for as much as by thy holy worde wee are commanded in our prayers not onely to be mindefull of our selues, but also of all others thy children, yea euen of our enimies: wee commend vnto thy Maiestie all thy whole true and catholike Church, and eury member thereof: that as it hath pleased thy goodness by the brighte beames of thy holy woord, to shine ouer the wholde worlde, whereby thou haste expelled, driuen away, and caused to vanishe the darke and mistie cloudes of ignorance and superstition, so thou wouldest vouchsafe by thy holy spirite to touche the heartes of men, that they may ioyfully embrace that thine so high a treasure sente amongst vs, that through our vnthankfulnesse we prouoke not thy Maiestie in anger to take it from vs. Crush, bruse, and destroy with the breath of thy mouth, the mightie power of that man of sinne, which so proudly exalteth himselfe aboue all that is called God. Let not thy simple flocke (deare Father) in whose consciences he of long time hath and yet doth sitte as God, bee any longer poysoned with his sweere enticeing poysons: but so lighten their heartes, that they may perceiue his iuglings, and embrace the sweete and comfortable doctrine of life euerlasting, revealed in thy Glorious Gospel.

And for as much as it hath pleased thee in mercy

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aboue all nations of the earth, to powre downe the
sweete showers of thy Heauenly Graces vpon this
our Englishe nation aboundingantly, in more plenti-
full wise watering the same with the giftes of thy
Spirite, in promotinge thy Gospell, and ouer-
throwinge idolatrie, wee beseeche thee to continue
thy fauour towarde the same, and vtterly roote out
all remnantes, reliques and monumentes of ido-
latrie, that thy Glorious Name may be throughly
exalted, in sincere, pure, and holy worshippe. And
as thou hast in mercy from amongst vs in this thy
Church, vtterly banished all false, venomous, and
poysonfull doctrine, wherewith the soules of thy
Children heretofore haue bene wounded to death,
and in place thereof hast placed the true and com-
fortable doctrine of life euerlasting, wherewith the
soules of thy children bee fedde and nourished to
euerlasting ioy: so in like mercy and fauour wee be-
seeche thee, deare Father, establishe in the same thy
Church, a true, perfect, and sincere regiment there-
of, accordinge to the prescript rule of thy blessed
worde, all fantasies of mans braine, and dreames of
humaine policie vtterly abclished: that thy glori-
ous Maiestie onely may bee exalted in the light of
thy glorious gospel: and that thy church may flou-
rish and increaſe, beeing through thy protection
ayded, supported, maintained and defended: we be-
seech thee by thy holy spirit, guide and rule euery
part and member thereof, especially thy seruaunt
E L I Z A B E T H our Queene, whom thy gratiouſ
fauour and mercifull prouidence hath appointed a
chief member in the same: vnder whose wings next
vnto thy protection it hath a chiefe succour and
sup-

FOR CHRISTIAN FAMILIES.

Supporte. Graunt vnto her, O Lord, a pure and perfecte Zeale , aboue all thinges to promote thy Glorie : first and chiefly in labouring and endeuouring of her selfe earnestly in wiping away and purging out of thy Church all blots and deformities, to reduce the same to a pure and sincere forme of worshippe, agreeing to thy blessed worde , vtterly to remoue all stumbling blockes which stay, and hinder the course of thy Gospell: giue her in like manner, O Lorde, the spirite of wisedome, discretion, and gouernement, that with equitie and iustice shee may see this whole Realme, which thou hast committed to her charge, peaceably and quietly gouerned:that she may studiously labour, that as wel thorough the whole Realme vertue be exalted, & vice abandoned: as especially in her owne house and court, that all wicked vanities of this worlde, all licentious and inordinate life, all flattering and disimulation being vtterly banished, the feare of thy Glorious Maiestie may so reigne in the heartes of all within her palace and court, that their liues and conuersation may bee agreeable to thy blessed will, in sinceritie and true holinesse and integritie of life, that from them, as from the head, may shine purtie of life and conuersation, as an example and patteorne of true godlinesse to the whole Realme. Preserue her, we beseeche thee good Lorde, from all conspiracies and treasons, that if it bee thy good will thee may haue a long and quiet reigne ouer vs, to the benefite of thy Church, and the aduauncement of thy glory. Indue the whole counsell, good Lord, with true and perfect wisedome, that in all their consultations & counsels, hauing thee present before

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before their eyes, they may consulte of those things which principally and chiefly may be for the aduancement of thy glorie, and the commoditie of thy church, and next for the quiet peace and gracious gouernement of this realme. So lighten all inferiour Magistrates of this Realme, good Lord, with the brightness of thy holy Spirit, that vnderstanding thy will, they may zealously defend, mainteine and further the course of the Gospel with the sword of iustice, cut off the wicked, and cherish the godly.

Defende and gouerne, by thy holy Spirite, the Pastours of thy Church, and labourers in thy vineyard, that they may zealously, earnestly and diligently feede thy flocke committed vnto them, with the foode of life thy blessed word, wherewith their soules may bee nourished to life euerlastinge. Increase the number of them, deare Father, place ouer euery flocke a godly, learned and paineful Pastour, who may painfully and carefully ttauail every one in his charge, to bring thy people (which nowe alas in most partes doe wander and go astray like loste sheepe) to the true knowledge of thee their Lorde and God, and of thy deare sonne Christe Iesu their Sauiour. And for thy mercie, we beseeche thee, to take pitie vpon thy poore & simple flocke, roote out all rauening wolues, which haue craftilie crept into thy sheepefolde, and doe make hauocke of the soules of thy simple flock. Cast out all hyrelinges, time seruers, and dumbe dogs, which to fill their bellies only, haue thrust them selues amonoge thy sheepe, & doe pitifully suffer the flock of Christ thy sonne, to be devoured & scattered of the wolfe. Stirre vp, good Lord, & place in their roomes faithfull

FOR CHRISTIAN FAMILIES.

full sheepeheardes, which diligently, painefully, carefully and earnestly may labour in thy vineyard, seeke to winne the soules of thy people, out of the tyrannie and power of sathan, to the freedome of thy deare sonne Christ Iesu our Lord.

And that thy Church may better bee furnished with Godly and learned Pastours, we beseech thee prosper and increase in all Godly knowledge, all Schooles of learning, especially the two Vniuersities Cambridge and Oxforde: Graunt deare Father vnto all the studentes of the same, that the chiefe ende of all their studies may bee to the furtherance of thy Church, and maintenaunce of the common Wealth. Blesse their studies, deare Father, that all vaine studies set aside, they may so fructifie & profite in all profitable and godly sciences, that hereafter they may become profitable members in thy church, and godly vpholders of the cōmon wealth.

Graunt, good Lord, to all the whole Commons of this Realme, that their hertes beinge touched with a sincere feare and reuerence of thy heauenly Maiestie, acknowledginge thy mercie in placing ouer them a Godly Princesse, they may euery one in their callings, walke in all true and humble obedience vnto her, in thee and for thee without resstance, tumultes, insurrections, conspiracies, or rebellions: knowing, that to resist the higher pow-ers, is to rebell against thy Maiestie. Finally, we beseeche thy goodnesse so guide & gouerne the hearts of all the whole Realme of euery degree, that euery one in his callinge, being by thy grace supported, may so occupie his talent, that thy Glorie in all things may bee aduaunced, thy Churcheinlarged,
and

GODIY PRIVATE PRAYERS

and this whole Realme into sincere godlinesse, ver-
tuouslie reduccd.

Moreouer, we beseeche thee (O Lord our God) in
mercy behold all those which suffer persecution for
thy glorious wordes sake, whither it bee imprison-
ment, death, or banishment, or whatsoeuer else:
strengthen them good Lord, that they hauing thes
alwayes before their eyes, and the glorie laid vp for
them in the life to come, may continue constant in
defending thy trueth, without feare of man or vaine
allurements of the world, that whether it come by
life or death, they may glorify thy holy name, in co-
tinuing in the truth to the end. Preserue in like ma-
ner we besech thee, all others thy children, whom
it hath pleased thee with any other kinde of crosse
to chasten for their amendement, whither by pesti-
lence, famine, warre, pouertie, imprisonment, sick-
nesse or banishment, trouble of conscience, vexati-
on of spirit, disquietnesse of minde, want of spiri-
tuall comfort, or whatsoeuer kinde of affliction of
body or mindes, thou doest trie them with: that by
thy holy spirit being fully assured that thou by this
thy correction mindest to call them backe to a fee-
ling of their sinne, and due consideratio of their life
and conuersation, that they may patiently abyde
thy Fatherly triall, looking for aide, helpe and com-
fort from thee, when it seemeth most conuenient
to thy godly wisedome: and being by thy mercifull
hande once deliuered, may acknowledge thy singu-
lar power and worke, giuing all laude and prayle to
thy glorious Name: and afterwards, all the dayes of
their life, studie to liue before thee in sinceritie and
perfect holinesse, euen to their liues end, Amen.

Mor-

FOR CHRISTIAN FAMILIES.

*A Morning prayer for private
houses and families.*

O Gratiouse God, and louing Father, accordinge to thy commaundement, wee doe here present our selues before thy Maiestie, humbly prostrating our selues before the throne of mercy, acknowledging & confessing from the bottome of our hartes, that wee bee miserable sinners, daily breakinge thy commaundements, both in thought, worde, and deed, wherein we iustly deserue euerlasting damnation, and to be vtterly throwne from thy presence: yet, O Lorde, wee see thy goodnesse againe towards vs, who not suffering vs thus to perishe in our sins, hast sent thine owne deare Sonne Iesus Christe, to take vpon him whatsoeuer is due, to reconcile and make vs at one with thee againe. In him therefore good Lorde, and through him doe wee come vnto thee, beseechinge thee for his sake, that we feeling the greeuousnesse of our sinnes, and groneinge vnder the burden of them, may feele the release and ease of them, in that wee bee through the holy Spirite assured, and stedfastlie beleue, that Christ hath borne the burden of them, euен for vs. Graunt, O Lorde, that we being assured hereof in our consciences, may through thy holy Spirite bee renued in the inner man, to hate, deteste, and abhorre sinne, and to studie to liue accordinge to thy blessed will during our whole life.

We doe not onely pray for our selues, but also for all thy whole Church, especially such as bee persecuted for thy worde: graunt vnto them, that whither it be by death or life, they may glorifie thy Name to their liues end. Be merciful to this church
of

GODLY PRIVATE PRAYERS

of Englande and Irelande, wee beseeche thee good
Lord, and preserue euery part and member of the
same, especially thy seruant Elizabeth our Queene
graunt her all such giftes as be needful for so high
a calling, to the aduaancement of thy Glory, and
benefite of this commonwealth, to the establishing
of a perfect gouernement of thy Church, according
to the prescript rule of thy blessed word, to the root-
ing out of all superstition & reliques of Antichrist,
to the gouerning of her Subiectes in all peace and
tranquillitie. Defende her, O Lord, from all conspi-
racies, treasons, and rebellions, and so worke in the
heartes of all her Subiectes, that knowinge her au-
thoritic doeth come from thy Heauenly Maiestie,
they may with obedient heartes humbly obey her
in thee and for thee. Preserue the whole Counsel &
the Magistrates of the Realme, that being lightned
through thy holy Spirite, they may defende thy
trueth, supprese wickednesse, and mainteyne equi-
tie. Behold all the Pastours and Preachers of the
worde, blesse their labours, increase the number of
them, place ouer euery Church a painefull watch-
man, remoue all idle lubbers, & confounde the po-
wer of antichrist, and turne the hearts of the people
that they may be obedient to thy trueth. Blesse the
two Vniuersities, Cambridge and Oxford, & all the
Studentes of the same, with all Schooles of lea-
rning. Beholde all those that bee afflicted with anie
kinde of crosse, that they may profite by thy corre-
ction in newnesse of life. (*)

Lastly, for our selues here gathered togither, wee
hartily craue at thy hands, that it would please thee
to make vs thankfull vnto thy Maiestie, for all thy
lo-

FOR CHRISTIAN FAMILIES.

uing kindnesse shewed vnto vs euен from our i[n]c[i]e : especially, that thou hast this present night deliuered vs from all dangers both of body & soule, wherinto many haue fallen, as we into like maner shoulde haue done, if we had not bin stayed with thy mercifull hande : that thou hast also graunted vnto us so sweete and comfortable reast, and hast nowe resently brought vs to the beginning of this day. For these things, good Lorde, wee yelde vnto thee most hartie thankes, beseeching thee to make vs more and more daily thankfull vnto thy Maiestie for them, and pardon our vnthankefulnesse. And as thou hast safly preserued vs vnto this present houre from all the daungers of this life : so wee beseeche thee continue thy fauour towards vs this day, & the whole course of our life. Defend vs, O Lorde, that we nowe entring into the affaires of this day, be not drawen away with the vaine allurementes of this world, to sinne and wickednesse : that we walke not in the shadowe of death, that we bee not intangled in the snares of sinne, that wee stumble not at the blockes of iniquitie, that we finally fall not into the bitte of death and destruction : but being shadowed under thy winges, we may cheerfully and constante[n]t goe on forward to the end of our couse. Graunt vnto vs, O Lord our God, that this good time which thou grauntest vnto vs in this life, be not idely, or vainely of vs consumed, but that euery one of vs may be diligently exercised in his callinge this day, and all our life longe, beinge assured that thou wilt once call vs to yelde an account of our stewardshippe : indeu vs, we beseeche thee, with those gifts and graces which be needfull for vs in our callinge,

and

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and that with a pure & sincere conscience wee may
vse them to the benefit of our brethrē, & discharge
of our owne consciences before thy Maiesty. We be-
seeche thee, O Lorde, that in all our consultations,
wordes and workes this day, and the whole course
of our life, we may always haue thee present before
our eyes, knowinge that thou seest euen the very
deepe thoughtes of our hartes, which alwayes may
be as a bridle to pull vs backe, that we neither doe,
nor yet consent vnto any sinne or wickednesse: but
that alwayes we may bee so exercised in the affaires
of this life, that wee looke still to the ende of our
course, when it shal please thee to bring vs through
the pilgrimage of this life to our euerlastinge rest
with thy deare sonne Iesus Christe our Sauiour. In
whose name for these mercies & whatsoeuer thou
knowest to be needfull for vs, and for the whole
church, wee pray vnto thee, as hee him selfe hath
taught vs in his holy word, saying: Our Father, &c.

The Lorde blesse vs and sauе vs, the Lorde
make his face to shine vpon vs, and bee mercifull
vnto vs, the Lorde turne his fauourable counte-
nance towarde vs, & graunt vs his peace. The grace
of our Lord Iesus Christe, the loue of God the Fa-
ther, and the most comfortable fellowshippe of the
holy Ghost be with vs, preserue and keepe vs this
day and euermore, Amen.

Euening prayer for private houses and Families.

O Gratiouſ God & louing father, &c. As in the beginning
of the morning prayer, reading ſo forth till yee come to this mark (* *)
Then reade this followinge for the Euening.

Lastly

FOR CHRISTIAN FAMILIES.

Lastly, for our selues here gathered, wee render most hartie thanks to thy maestie, O Lord, which hast hitherto from our infancie, preserued vs by thy mercie from all perils & dangers both of soule and bodie, wherevnto fraile man is subiect, that thou hast sent vnto vs al things necessary for this present life, as health, foode, apparell, and such like, which many of thy deare children doe want, beeing notwithstanding as preciously bought with the precious bloud of thy deare sonne, as we be, and yet lie in miserie and calamitie, oppresed with pouertie, nakednesse, imprisonment and banishment, in which case also, deare Father, thou mightest haue brought vs, saue onely that thou dealest herein more fauourably with vs, then with them. For the which thy louing kindnesse we giue thee hartie thankes, desiring thee, that as thou hast hitherto thus fauourably in mercy preserued vs by thy protection, and euen presently this day hast brought vs past all dangers thereof: so wee beseeche thee good Lord, in like fauour beholde vs this night, that wee takinge our naturall rest and quietnesse, may thorough thy protection be defended, that our bodies reaftinge, our soules may be occupied in beholdinge thy fauour and mercy towarde thy childdren, still looking for the comminge of our Lorde and Sauiour Iesu Christ for our full redemption. Graunt that our sleepe be not immoderate, accordinge to the lust of our flesh, but as much as is sufficient to refresh our weake nature: that being thus refreshed, both the body and the minde may be more able to doe their seuerall office and function, in that vocation wherin thou hast placed vs.

Graunt

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Graunt that wee laying our bodies downe to
reste, may be thereby put in minde of our long reste
of death : that as wee doe nowe lay downe our bo-
dies in bed, so we may be thereby admonished, that
hereafter they shalbe laide downe in graue, to bee
consumed to duste, earthe, ashes, from whence they
were taken : That wee hauing this before our eyes,
may bee stirred vppe in minde warely to walke in
this our pilgrimage , not knowinge when the time
shalbe of our departure , but alwayes to bee founde
readie with our lampes of pure faith clearely burn-
ing, that wee may be accepted to meete the Bride-
grome, when our mortall, earthly, and corruptible
bodies shalbe made like to the glorious bodie of
our Lorde and Sauiour Christ Iesu , there to reigne
with him in perpetuall ioy & consolation together
with all the elect children of God , continually lau-
ding with all the heauenly multitude the glorious
Majestie of thee our Lord God and heauenlie Fa-
ther, in our Lorde and Sauiour I e s v s Christe.
For these and what so euer else thou knowest to
bee needefull for vs and thy whole Church, wee
pray vnto thee, as he himself hath taught vs, saying:
Our Father. &c.

The Lorde blesse vs and sauе vs, the Lorde make
his face to shine vpon vs , and bee mercifull vnto
vs : the Lord turne his fauourable countenance vnto
vs , and graunte vs his peace. The grace of our
Lord Iesus Christ , the loue of God the Father , and
the moste comfortable fellowshippe of the Holy
Ghost, be with vs , preserue and keepe vs this night
and euermore. Amen.

A prayer,

FOR CHRISTIAN FAMILIES.

*A prayer to be saide before the studying
or reading of holy Scripture.*

O Heauenly Father, what soeuer I am, what soeuer I haue, whatsoeuer I knowe, it is only by thy free grace. For by nature I am the childe of wrath, & I am not borne a new of fleshe and bloud, neither of the seede of man, or of the will of man. Fleshe and bloude can not reueale the mysteries of thy Heauenly Kingdonie vnto mee : but by thy blessed will I am that I am, and by the same knowe I that I knowe. Therefore, O Father, doe I commit into thy handes onely, my saluation. If my knowledge be small, yet I doubte nothing but that I am the childe of thy euerlasting kingdome: and therefore by thy mightie power I shall growe (when it shall bee thy good will and pleasure) to a more full and riper knowledge, as of a more perfect age, wherein my faith shalbe fully able to comprehend & perceiue the breadth, deapth, height and largenesse of thy great mercies and gratiouse promises. But seeing, O Father, this power of full knowledge and perfect reuelation, pasleth all power naturall, and remaineth onely in thy power, and the light of thy spirite : O Lord, doe thou whatsoeuer it shall please thee, to open vnto me & all the rest of thine elect seruants and children, depending vpon thee, so much of the light of thy countenaunce as may be most for thy glorie and our comforte, yea, and at such time as shall seeme good to thy wisedome & fatherly mercy. In the meane while thus resting wholy vpō thee, neither can I despaire, neither will I be to much careful, although I cannot attaine to the knowledge of many of thy workes, neither to

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the vnderstanding of many places of thy scriptures, But I will confesse vnto thee the weakenesse of my faith, wayting alwayes for the further reuealing of thy glorious light to be vttered vnto me thy poore seruaunt, when thou shalt thinke (of thy fatherlie beneuolence and goodnesse) meete and conuenient. I knowing most assuredly that thou wilt pitie my weake imbecillitie and childishe infancie, and cause the same to serue for thy glorie, & my great commoditie: seeinge that I erre as a childe before such a Father, which canst not put off thy fatherly pitie and cōpassion, but rather as thou hast bought mee vnto thee, to be an heire of the kingdome by the bloud of thy naturall sonne my Sauiour Iesus Christ: so am I sure that thou wilt lighten mee in the ende with full fruition of the bright light of thy countenance, that I may see thee and knowe thee as this thy sonne knoweth thee: yea, see thee and knowe thee my father face to face, and knowe as I am knownen. Thus reaſt I onely in thy handes (O my God) crauiug of thee to increase my knowledge in thy holy worde, whereby I may knowe thy good will and pleasure. And knowinge the same, giue mee, O Lorde, thy holy Spirite to conduct and leade mee in the same all the dayes of my life, that in sinceritie of faith, and purenesse of liuing and conuersation, thy glorious Maiestie may be magnified in me for euer. Graunt this, O Father, for thy dearely beeloued Sonne our Sauiour Iesus Christe, to whom with thee and the holy Ghost, bee all honour, glorie and prayſe, worlde without ende, Amen.

Prayers

FOR CHRISTIAN FAMILIES.

Prayers and thankesgiunges to be said
before and after meate.

¶ Prayer before meate.

O Lord our God and heauenly Father, in thy beloued Sonne Iesus Christ, worke in our hartes true repentance, with increase of a true and liuely faith: make vs thankfull vnto thy Maiestie, for all thy benefites which we continually receyue at thy mercifull hande: graunt vs the grace, that we may at this present with thankful heartes, as from thy handes receyue meate & drinke for the sustenance of our bodies, with moderation vse them to thy glorie, and through thy blessing, receyue by them perfecte nourishment: and aboue all wee craue at thy handes, good Lord, the heauenly foode of our soules, which never peri heth: that through thy gratiouse goodnes, we may be nourished & strengthened both in soule and body to eternall life thorough Iesus Christ our Sauiour, Amen.

Thankesgiving after meate.

Eternall God, and mercifull Father, wee yeelde vnto thee most hartie thankes for all thy benefites so plentifully bestowed vpon vs: especially that thou hast at this present fedde and nourished our mortall bodies with meate and drinke: we beseeche thee in like manner let our soules feele the sweete taste of thy heauenly foode, that wee being fedde and nourished at thy handes, both in soule and body, may in this life walke as it becommeth thy children, and in the life to come, be received to thine eternall kingdome of glorie, thorough Iesus Christ our Lord and Sauiour, Amen.

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A prayer before meate.

O Mercifull and Heauenly Father, who giuest
foode to euery liuinge creature, and without
whom nothing can liue, blesse and sanctifie our
meates and drinke, which wee are nowe about to
receiue, that they may turne to the nourishment of
our bodies, wherevnto thou hast appointed them :
that we acknowledging thy gratiouse goodnesse in
prouidinge so liberally for our bodies, may with
cheerfull hearts be lifted vp earnestly to long after
the foode of our soules, whereby we may be fedde
eternally, through Iesu Christ our sauour, Amen.

A thanksgiving after meate.

O Heauenly Father, for these thy benefites wher-
with thou hast now sufficiellly fedde our bo-
dies, we beseech thee make vs thankful: And as we
feele the sweetnesse of them pleasant to our bodies,
so we beseech thee, good Lorde, that the foode of
our soules may be as pleasant and comfortable vn-
to our soules, & that we may with as careful hartes
prouide for the nourishment of our soules, as wee
are carefull for our bodies, till it shall please thy
Maiestie to bring vs to the place, where we shal ne-
uer hunger nor thirst more, but liue eternally tho-
rough Christ our Sauour, Amen.

A prayer before meate.

O Lord our God and heauely Father, which hast
prouided meat and drink for the nourishment
of our bodies, giue vs grace to vse them reuerently
as from thy handes with thankfull hearts. And as
we doe greatly hunger and thirste for this foode of
our bodies, so we beseeche thee good Lord, that
our soules may earnestly hūger after the like food
and

FOR CHRISTIAN FAMILIES.

and nourishment, that with earnest minds we may
seeke to haue our soules fedde and refreched eter-
nally, through our onely Lorde and Sauiour Iesus
Christe. So bee it.

A thanksgiving after meate.

Wonderfull is thy prouidence, O Lorde, in pre-
seruynge all liuing creatures. Graunt vs grace
we beseeche thee, that with thankefull heartes we
may acknowledge thy bountifull goodnesse, so li-
berally giuing vnto vs all thinges needfull: especi-
ally feeding vs so plentifullly at this present with
thy manifolde blessings, whereof a great many of
our brethren are destitute, as in like manner wee
should be, if thou diddest not deale more liberally
with vs: graunt vs therefore, gratiouse Lorde, that
we may be thankefull for this thy goodnesse, and
to bee mindfull of them, which haue not such a
abundance to relieue them: that beeing all mem-
bers of one body, wee may at length reigne with
our head Christ, to whom be all honour and glory
world without ende. Amen.

*A thanksgiving after therceiving of our bodily
sustenance, and reading of some part of Gods
holy word our spirituall foode.*

O Lord our God the onely giuer of al good gifts,
who of thy great mercies hast made vs parta-
kers bothe of the Heauenlie gyttes of thy holy
worde, to feede our mindes, and of thine earthly
creatures for the necessarie sustenance of our weake
bodies: graunt we beseeche thee that through thy
grace, these thy gifts may be made perfect vnto vs:
giue strength vnto our meate, that it may bee our
healfull nourishment, not to breede in vs any car-

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mall desire of our vaine life , but to enable our bo-
dies to all good works during the time of this pre-
sent pilgrimage, that so thy good creatures may be
our good relief so long as thou wilt, and so much
as thou knowest to be expedit for vs thy seruants,
to finishe our dayes which thou hast numbred , in
the edifying of thy saintes , and glorifying of thy
Holy Name. And because (O Lord) we knowe no-
thing of our selues, but our ignorant hartes are full
of darknessse, therfore we beseech thee that this thy
Worde (which is thine eternal wisdome) that now
we haue read, (and wherein we haue had our con-
ference) may be in our mindes a shininge light of
thine onely trueth, and in our heartes a fruitefull
seede of our newe birth, so that thine owne Image
may be happily againe restored in vs, and we may
be made before thee a holie and righteous people,
by the inward working of thy gratiouse spirite, dai-
lie strengthening our heartes in earnest loue of thy
trueth, and careful obedience of thy commaundemen-
tes, through Iesus Christe our onely Medi-
ator, who in the sacrifice of his owne bodie, hath
purchased vnto vs all thy fauour , & hath giuen vs
this boldenesse to call vpon thee : vnto whom (O
Father) with thee and the holy Ghost , bee all ho-
nour and glorie world without end, Amen.

E. D.

A prayer for all times.

O Lord God Father of mercie & God of all con-
solation, without whom we haue neither hope
nor comfort, we poore wretches and miserable sin-
ners beseeche thee of thy fatherly goodnessse to
ooke vpon vs, and so make vs partakers of thy

gra-

FOR CHRISITAN FAMILIES.

gratiouse goodnesse, that we may still increase in all goodnesse, so that euermore we may set forth thine honour and glorie: let our conuersation bee such, that a great many beholdinge our good workes, may glorifie thee our heauenly Father: and so direct our wayes, that we may holde foorth the profession of the Gospell as a lanthorne to lighten the steps of a great many, that they may turne to thee, and prayse thy name in their visitation. Thus (O Lorde) we beseeche thee to deale with vs, that indeede we may be vessels of honour vnto thee, now to set forth the praise of thy name, and after this transitorie life, to behold thy glorie, who hast immortalitie alone, and dwellest in light that no man hath approached vnto: remoue farre from vs our sinnes and iniquities, that they may not separate betweene vs and thee: blotte out of vs our offences, and make our prayers righteous, that thou mayest fauourably graunt our requestes: looke vpon vs with thy fauourable mercie, that thou mayest haue pitie vppon vs, and beholde vs in the righteousnesse of thy beloued sonne Christ Iesu, & that we may bee presented faultlesse in thy sight: and thou accepting vs as holy, wee may finde the grace euermore to set forth thine honour and glorie, and to speake of thy praises in the middes of all thy people. Let vs loue (O Lorde) the thinges that are good, and hate the thinges that are euill: let vs delight in all thinges that may please thee, and lett vs bee grieued with whatsoeuer is displeasent in thy sight. And to the intent wee may haue true vnderstanding & be able to discerne betweene thinges what is good or euill, we beseech thee let thy word dwell

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dwell plentifully in vs, which may guide our vnderstandinges so, that we may abound in all knowledge, & doe according to that which is righteous. And in this estate of true Christianitie, being instructed in minde, and readie in bodie to all holie obediēce, we beseech thee make vs to growe & increase from grace to grace, frō faith to faith, vntil we come vnto the fulnesse of age to be perfect members of the bodie of Christ, wayting for the blessed hope of thine electe, and sighing in spirite vntil the time that thy childe shalbe reuealed. In the meane season let vs sighe with all those that haue receiuied the first fruites of thy Spirit, that these dayes of sin may cease, that sathan bee troden downe vnder feete, that Antichrist may be reuealed, yet to many thousandes that be in ignorance, that the number of thine elect may be full, the body of thy Sainctes made perfect, all teares wiped from our eyes, euen then when the Sonne shall appeare againe the second time to iudge the quick and the dead, which time (O Lorde) sende quickly, accordinge to thy good wil, and teach vs to pray with all thy Saintes, Come Lord Iesu, come quickly: graunt this (O Father) for thy Sones sake, in whose name we pray vnto thee. And although wee bee but earth and ashes, yet we are bolde to say vnto thee, (the God of all Glorie) euen as he hath taught vs. Our Father which art in heauen. &c.

E. D.

A prayer for all estates.

O Lorde God, Father of light, with whom is no change, neither yet shadow of change, but hast established thine appointed counsels, which shall not

FOR CHRISTIAN FAMILIES.

not bee chaunged for euer: Thou (O God) haſt made among vs this diuersitie of estates and de-
grees, accordinge as euery common wealth requi-
reth, keepe vs all, we beseeche thee, that wee may walke obediently in our callinge, and followe the steppes that thou haſt ſet before vs, euen from the highest to the lowest, let vs accompliſhe that duety vnto which thou haſt appointed vs, and with a faithfull remembrance of thy promife made of olde to our Father Abraham, that thou art his ex-ceedinge great rewarde, wee may likewiſe depende on thy prouidence, and ſeeke not any shamefull wayes to gett our liuing, wandring from the righ-teouſneſſe of our vocation, into the manifolde er-tours of ſin & iniuitie: looke vpon vs (O Lord) and enrich vs with thy grace, make vs obedient to our inferiours, meek towards our enimies, faithful to our friends, true & iuft towards all men, that we may dwell ſtedfastly rooted in the hope of thine elect, vntil thou ſhalt make an end of all our labors: looke vpon our moſt excellent Queene, & her Honourable Counſel, and as thou haſt called them to the highest roome, ſo giue vnto them the greateſt meaſures of grace, that they faithfully diſpence the talentes committed vnto them: leade them with the good king Dauid into thy Sanctuary, that they may ſee thy louing kindneſſe which is better then life, and ſay with the Prophete: All fleſhe is grasse, and the glorie of man is as the flower of the field, and ſo conſecrate them ſelues to doe thy will, offer vp their bodies to bee holy, liuely, and reasonable sacrifices vnto thee, that they may bee nurſes & nurſfathers vnto thy Church: looke alſo

wee

CODIY PRIVATE PRAYERS

We beseeche thee vpon thy ministers whom thou hast appointed to the preaching of thy Gospell, make them (O God) faithfull dispensers of thy mysteries, without respecte of persons to doe the worke vnto the which thou hast appointed them, that they may conuert sinners, and haue their glorie perfecte in the day of Christ: and knit vs together in peace and loue, that we may be full of compassion one towardes an other, to reioyce with them that reioyce, and mourne with them that mourne, especially to instruct one another in the wayes of righteousnesse, that by our mutuall helpe wee may the better withstande our enimies, and dwel safe in hope of thine electe, till our dayes shall be full, and we shall walke the wayes of all the worlde, which time wee beseeche thee bring vs happily vnto, euen for thy Sonnes sake wee beseeche thee, to whome with thee and the holy Ghost three persons & one God, be all honour and glorie nowe and for euermore. Amen, Amen.

*A fourme of Morning prayer necessarie for
this present time for Godly Christians, to use
in their houses and families.*

WE moste humbly thanke thee (O Heauenly Father) for the sweete and quiet rest that wee haue had this night, for the louing and fauourable deliuernance out of all daungers both of bodie and soule, which wee iustly deserue to be throwne into for our manifolde sinnes: for that thou hast raised vs vp this morning, we pray thee to goe before vs: and for as much as thou seest our sluggishnesse & drowsines, it woulde please thee (good Lord) to pull

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vs after thee, and to shewe vs those wayes, which thou hast appointed vs to walke in. And as thou renuest this morning, so renew thy mercies: and as thou causest the Sun comfortably to shine to our bodily eyes, so vouchsafe (we pray thee) to be Sun vnto our bodies and to our soules, by the beames of thy holy Spirit, and Starre of thy blessed Word, shining into the middes of our heartes, to drive away all the night and darkenesse of all prophane-nesse: to chace away all want of true feare of thy good Maiestie: and in place thereof, bringe in loue towardes thy Glorie, zeale of thy House, loue also towards our brethren: especially those that thou aboue the rest commendest vnto vs, that we may loue them with that loue, wherewithall thou hast firsste loued vs: which is pure, vncorrupt, vehement, and everlasting: and therefore we pray thee to ridde our hearts of all naughtie & corrupt loue, and whatsoeuer is vndeemeete to bee in those vessels that are to serue such a mightie Prince as thou art: and in those houses wherein it pleaseth thy Maiestie by thy holy Spirite to dwell: and therefore on the other side (good Lord) chace away from vs all rancor and malice, all pride, eniuiousnesse, disdainfulnessse, vncharitablenesse, vnnaturalnesse, vnkindnesse, and what soeuer is contrarie to that loue, whereof thou hast giuen vs a liuely example in our sauour Iesu Christ: vnto the which example, graunt (good Lorde) that wee may alwayes haue our eyes lifted vppe, and therein holden, and caused thereby to prohte, vntill such time, as wee come to that perfection, wherewnto thou hast appointed wee shall come. Vouchsafe moreouer by the coming

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ming of the selfe same Spirite , to scatter in vs a
the night and darkenesse of ignorance, and forge
fulnesse, and of all those things which perteine to
the clearer and fuller knowledge of thy trueth.
Take from vs all negligence, all want of iudgment
and discretion, & deliuere vs from all those things
which thou knowest to bee hinderaunces to vs
either to walke in that great callinge of Christia
nitie whereunto thou hast called vs, or in those
seuerall and particular callinges wherein thou hast
placed euery one of vs: that we may walke so (good
Lorde) both in the one and in the other, that thy
Name may be glorified in both, Amen.

Euening prayer.

O Lord prepare our hartes to pray, bowe downe
thine eares (deare Father) and heare vs , open
thine eyes and looke vpon vs for thy deare Sonne
Iesus Christes sake , and receiue our humble con
fessio that we make to thee against our selues, whi
che haue broken al thy lawes, & therefore deserue
to haue thy heauie iudgements powred vppon our
heades to our vtter destruction , if thou shouldest
enter into iudgement with the least of our sinnes,
whereof we haue so great and infinite thousandes:
notwithstanding , wee pray thee to turne away thy
face from our sinnes, and for Iesus Christes sake to
forgiue vs all that is past, and graunt that wee may
haue the assurance of the forgiuenesse of our sinns,
sealed vp by thy Holy Spirite in our consciences,
wherby we knowing that we are at one with thee,
may haue our hartes kindled with thy loue so fer
uently , as it may waste in vs all that is against thy
holy

FOR CHRISTIAN FAMILIES.

holy will. And for this cause wee beseech thee, Lord, to goe forwarde with the worke of our newe byrthe, that thou hast begunne in vs, & neuer take away thy hande, vntill such time as thou hast made an end of it: and to this ende, wee beseeche thee to lay in vs euery day more and more, the olde man with his cōcupiscences, nailing them to the crosse of thy deare Sonne Iesu Christ: and causing vs to seele the power of his passion in our bodies and in our soules, that wee being partakers thereof, may come also to the fellowshipp of his holy Resurrection: not only in that we thal once appeare before thee, hauing these our base bodies chaunged, and made like vnto his Glorious body, but also that we may in the meane time rise from the death of sinne to all newnesse of life, and that our good workes may so shine before men, that they seeinge them, may glorifie thee our Heauenly Father: not onely they that are of the selfe same religion with vs, but those also that are enimies vnto thy trueth, may rather in the time of their caling by the voice of thy Gospel, yeelde themselves to be one sheepefolde with vs. And we most hūbly thanke thee (O Heauenly Father) for all thy louing kindnesse bestowed vpon vs from time to time, and especially for that olde and auncient Loue, wherwithall thou hast loued vs before the beginning of the worlde: for that also that thou callinge vs by the voice of thy holy Gospell in that good time that thou appointedst for vs, hast giuen vs faith, hope and loue, and all other graces which thou knowest to bee needfull for vs: which we beseech thee to increase in vs with mightie increases, accordinge to that thou

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thou seest we haue neede of hauing regarde to our oþer
manifold enimies, that wee haue to wrestle withall
and that we haue not to striue with fleshe & bloud And
but against the diuels them selues. And therefore we m
considering their strength and our weaknesse, their deare
craft and our simplicitie, their watchfulnesse and
our sluggishnesse, their long experience & our raw so mu
nesse, their preparation & our nakednesse, & that art b
we haue not onely nothing to helpe vs, but also do King
carrie about vs our owne concupisances, readie to all th
betray vs into the handes of our enimies, it may An ad
please thee to furnish vs from aboue, giuing vs the We
strength of thy holy Spirite, in the inner man, rea
ching vnto vs the compleate harnesse of thy grace, full F
wherewith we being armed on both sides, may be
prepared at all assayes against all assaultes of our e
nemies. And for as much as in this weakenesse we
often times giue backe, & sometimes runne away,
we pray thee (O Lorde) that with the hande of
Faith, wee may laye holde on the victorie of our
Sauior Iesus Christe : that albeit wee be not able
to ouercome in our owne persons, yet notwithstanding
we may ouercome in His, who hath ouercommed for vs all, and so be partakers of those
promises that thou hast knit vnto that glorious vi
ctorie. And we most humbly thanke thee also for
those graces both of the body and soule which
pertaine to this present life : desiringe thee to in
crease them vpō vs, and in vs, so farre forth as thou
seest we haue need of to thy glorie, the comodi
tie of others, and our own comfortes : therfore we
beseeche thee, Lorde, to teache vs with thy holy
Spirit the lawfull vse of them : that thou wouldest
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not suffer our hearts to be rooted in them, but that
at all times we may be willing to parte from them.
And whensoeuer it shall please thee to call for vs,
we may willingly goe vnto thee, as childre to their
deare Fathers, straungers vnto their owne country,
and members of the bodie vnto their Heade: and
so much the gladder, by howe much thou Lorde
art better then all the men in the worlde, and the
Kingdome that thou hast prepared, better then
all the kingdomes thereof.

An addition to the former morning prayer, as time & leisure shall serue.

Wee pray not onely for our selues (O most merci-
full Father) but for all those that thou hast appointed
to eternall life: beseeching thee to gather the nûber
of those that are to bee gathered, those that thou
hast alredy called, thou wouldest always keepe: and
to this end (good Lord) raise vp faithful Ministers,
both of thy church & common weale, whose harts
thou wouldest fill with all graces of thy holy spirit,
meete for their calling, meete also for these dange-
rous times: root out from among thy church, al ra-
uening & deuouring beasts, which to fill their own
bellies, destroy thy flocke: ease thy selfe of all hire-
lings & idle shephearde, which haue no care nor
skill to feede thy flocke with the holesome foode
of thy blessed worde, nor to rule them with that e-
quitie wherewithall thou wilt haue thy people to
be ruled: those Pastours that thou hast giuen, it
would please thee to increase the number of them:
those that are fallen a sleepe and carried away with
the corruptions of these times, that thou wouldest
awake, letting them vnderstande the charge that
thou hast committed vnto them, the trust that thou
hast

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haft put them in, and the accompt that thou wilt
take at their handes. Be gratiouſ (O Lorde) vnto
this Lande of ours, and enter not into iudgement
with the horrible ſinnes of it, namely, the cōtempt
and light esteeming of thy holy Worde, ſo manie
yeares offered vnto vs, and wee being trusted with-
all, ſo many Nations better then we beeing paſſed
by, which would haue brought foorth the fruite
thereof more then we haue done: and we not only
haue brought forth no good fruite, but rotten and
vnsauourie, to prouoke thy Maiestie withall: not-
withstanding all theſe our ſinnes, it would please
thee in that loue, wherewithall thou haſt firſte lo-
ued vs, when we hated thee, and in that long pati-
ence wherein thou haſt hitherto borne with vs, &
doeſt yet beare, and tarriſt for our repentaunce: to
graunt vs heartie and earnest repentaunce, our harts
being effectually touched with thy holy Spirite,
ſtrikinge theſe rocky hearts of ours, that they may
be resolute into riuers of teares for our ſinnes, ma-
king them ſoft and meeke to receiuē the print of
thy holy Worde, and ſeale of thy bleſſed Spirite,
writing with thy finger thine owne lawes in them,
ſo, that thou mayeſt reade thine owne hande, ac-
knowledge thine owne ſeale, and ſo paſſe by vs,
when thou ſhalt bring thy iudgement vpon the
face of the Earth, for the iniquities thereof: wher-
of thou haſt giuen, and ſtill giuest, from time to
time diuers tokens, which we beſeeche thee may
ke: profitable vnto vs, whileſt firſt of all wee ac-
knowledge thy hande ſtriking vs, and thy counſell
calling vs thereby to repentaunce, that thy heauier
iudgments do not fall vppou vs to our deſtruſion.

More

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Moreover, we thanke thee (O Lord) for that it hath pleafeth thee to be the watcheman, and as it were the spie of this Church and common wealth, and hast foreseen all the stormes & treasons comming against it, and against thine annointed our Souvereigne whom thou in mercy hast appointed to rule ouer it, and hast scattered them & brought them to nought, and hast pursued certaine of thine enimies and ours vnto death, beseechinge thee to continue this watchfull and carefull eye ouer vs, still to doe vs good, and to pursue the rest of thine enimies and ours vnto the graue giuing notwithstanding repentence vnto them, vnto whom thou hast lefte place of repentence. And to this ende raise vp the hearts of our mooste gratioues Queene, and her honourable Counsell thy Magistrates, that as they sitte in thy seate, and are called by thy Name, so they may execute thy iustice, whiche thou so well approuest of, whereof also thou wilt require a streight accompt at their handes. We desire thee also to shew these thy graces to al other churches of thine, namely thy church of Scotland, that it may enioye that peace that thou hast giuen it: and graunt that the same be referred to that end wherfore thou hast giuen it, namely to the ful establishment of the throne of thy deare sonne our Savior Iesu Christ, & to the building of his kingdom there. We beseech thee also for the churches, whiche thy hande hath planted longe since: especially those, from whom we haue received knowledge in time of our ignorance, places of refuge in time of persecution: that it would please thee to continue

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thy louing kindnesse towards them, and therefore cause them to continue their faith towardeſ thee, and obedience towards thy holy word. And whenſoever it ſhalbe thy pleasure to trie them with any kinde of affliction, it would please thee to graunt vnto them, that they may put their truſt in thee, hauinge regard to the trueth of thy promises, and to the good experience that they haue of thy helpe in times past, and thereby conceyue comfort and hope (O Lorde) euuen of life in death, and of ſaluation in deſtruſtion. We pray thee alſo (good Lord) that wee may haue the feelinge of the miseries of our Brethren, as members of the ſame body, and those that liue by the ſame ſpirit. And therfore we pray thee, that accordinge to the maniſolde troubles that thou ſhalt viſite them with, it would bee thy good pleasure, to meaſure out thy grace in ſuch plentifull maner, that thy children may pati‐ently beare, and ioyfully attend for the good houre wherin thou wilt pull them out of all their troubles. And eſpecially we pray thy Maiestie for our Brethren that are affliſted for thy Gospell ſake: namely, those that ſuffer imprifonment or other‐wise in any nation, for the clearer testimonie of it: that it would please thee to giue them patience in all their troubles, wiſedome and mouthes to de‐fende thy cauſe againſt al thoſe that riſe vp againſt it: that thou wouldest bleſſe their trauels and ſufferinges for that, for which they are taken: which is, to giue a freer course of thy Gospell into all pla‐ces. And therewithall wee beſeech thee for the Churcheſ of France and Flanders, which are ſo

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miserably racked and torne insunder, and which
are almost consumed with these fiery trials: that it
would please thee to looke vpon their sighings and
gromings, the teares that fall from their eies conti-
nually, the bloud that is shed in all partes of the
lande, the bodies that lie vnburied, to be meat to
the foules of the aire, and fishes of the sea, the lon-
nesse of wiues lackinge their husbands, children
their Fathers, and euery friend his friende. And for
asmuch as those things are come vpon them for
thy names sake, let it be thy good pleasure to helpe
them, considering that they are forsaken of al their
friends round about: and therfore pray thee that
thou wouldest not looke vpon our sinnes nor the
sinnes of our forefathers, whereby we deserue not
only this correction, but vtter destruction, as So-
dome and Gomorra: but rather to looke vpon thy
mercies which were before them: whereby thou
haist saide, that although we doe offende, and thou
doest correct vs, yet thou wilt not take awaye thy
mercies from vs, but leaue a remnant which thou
wilt multiply, and make as the starres of the hea-
uen, and as the sandes of the Sea. Looke also (O
Lorde) vpon the outrageousnesse and crueltie, vna-
faithfulness, & blasphemie of the enimies, wher-
withall they blaspheme thee, prouoke thee to thy
face, and therefore in thine owne cause, and for
thine owne sake, take the matter into thine owne
hands, and pay into the bosomes of thine enimies
double and treble of that they haue giuen to thee.
Notwithstanding, those amongst them that belong
to thine holy election, hasten their callinge, that

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afterwards thy iudgement may hasten vpon the earthe, and the inhabitants thereof may learne to know thee by thy iudgments, that would not vnderstand and come to thee, by the louing callinge of thy Gospell. Wee pray thee (O Lorde) for our brethren that are vp in armes in both those countreis: that thou wouldest goe before them, & come behind them, and on euery side of them: couer their heade in the day of battel, teach their hands to fight, & their fingers to warre: giue them wisedome and valiantnesse, & good successe in all their enterprises: strike a dizinesse and maaze of spirit into the enemis hartes, and take away from them all force, and disappoint all their counsels. And vpon our brethren in Flaunders, we beseeche thee that thou wouldest comfort them ouer all the troubles that they haue receiuied, & breaches that haue bin made in vpō them: and where there are newe forces euery day gathered, newe sleights inuented to destroy them, it may please thee, to scatter their forces, and bringe their sleigtes to nothing. Yea graunt also (O Lorde) that that which they haue devised against thy children, may come vpon their owne heade. And for our Brethren in France we beseeche thee (O Lorde) what streights so euer they bee in, thou wouldest deliuer them: and although they be forsaken in the iudgement of all the world, and in their owne iudgements, notwithstanding thou that haste the issues of death in thine own hands, deliuer those that are appoyneted to death. And finally we most humbly thanke thee, for that it hath pleased thee to keepe vs this day,

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day, and al the dayes and times of our liues: beseeching thee, that thou wouldest receiue vs this night into thy holy keeping, that wee maye haue quiet rest, not of bodies alone, but of our soules also, resting from all those thinges that are contrarie to thy most holy will, attending while thou raisest vs vp in the morning, to do all those things that thou haste appointed vs. These things we desire of thee, and all other thinges (which thou knowest to be more needfull for vs, and thy whole Church, better then wee our selues doe knowe) for Iesus Christes sake: saying the same prayer, that he himselfe hath taught vs. Our Father, &c.

A prayer for the Queene.

O Gratiouse Lord, and mooste mercifull father, we acknowledge thee the Lord of Lords, and the King of Kinges, creating at the beginning, and rulling all things euermore in heauen & earth, according to thy wonderfull wisedome and power: and our selues to bee thy poore seruants, the worke of thy hands, and the sheepe of thy pasture, subiected to thy high Maiestie, and depending vpon thy fatherly prouidence for all things. Neuerthelesse, seeing thou in thy wisedome annoyncest Kinges and Queenes, appointing them to rule ouer thy people, to sitt as Lieuetenants in thy seate, to minister justice, and most of all, as Fathers and Nurses to mainteine and cherishe thy Church: commaunding vs not onely to obey and honour them, but moreouer to pray for them, as watchinge ouer vs for our good: wee therefore beseeche thee for thy great

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great Names sake, and for Iesu Christes sake, to shewe thy mercy to all Kinges and Princes, that mainteine thy glorious Gospell: but especially we praye thee to blesse our gratiouse Queene, in all spirituall blessings in Christ Iesus, and in all temporall blessings, according to thy good pleasure, that in the great measures of thy effectuall Lawe shee may more & more finde great increases of vertue, and wisedome, and strength in Christ Iesus to the faithfull and happy discharge of her duetie: that her holines, and ioye, and zeale of thy house may bee multiplied and euerlasting.

And, seeing it hath pleased thee of thy singular mercy, to giue her this especial honor, first to suffer for thy glorious trueth, & afterward miraculously deliuering her out of the handes of her enimies, to set a Crowne vpon her heade, & to make her the instrument to aduance thy Glorie and Gospell, for which she suffered, & to bring it out of darkenesse into light, out of persecution into this great & long peace: as we giue thee most hartie thanks for this singular benefite, so we beseeche thee to make her and vs euer more thankfull for it, and in thy good pleasure still to preserue her for the continuance of these blessings towardes vs, with all increase from time to time, to thy Glorie, the benefite of the Churche, and her infinite peace in Christ Iesus, the Prince of Peace.

And furthermore wee praye thee for her, and the estate, that such as bee enimies of the Gospel, and her enimies also, for the defence therof, may not despise the peace offered them to repentance,
but

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but that they may account thy longe suffering,
and her peaceable & vnblouddie gouernement an
occasion of saluation to their soules , & vnfeigned
loue to the trueth, and their mercifull souereigne.
Otherwise if they still remaine disobedient to the
trueth, disobedient to her highnesse, & daungerous
to the state, then (O God of our Saluation) as thou
hast discouered them, so discouer the still, as thou
hast preuented them, so preuent them still, and let
their eyes waxe wearie with lookinge, and their
hearts faint with waiting for the comming of that,
which yet commeth not, neither let it come (O
Lord) wee beseeche thee, but a blessed, and a long
reigne to her, and peace to Sion for euermore.

Also (deare Father) so blesse, so loue, so in thy
Spirite sanctifie and keepe her, that she may in the
Spirit of counsell and fortitude so rule that other
sister also, namely this her Common wealth , that
they may flourish together, and growe vp togither
as Palme trees, in beautie, and in strenght , giuing
ayde and helpe one to another, that in the Church
the glorie of God may appeare, as the Sunne in his
brightnesse, and that the Lande may flowe with
milke, and honie, and true peace abound therin as
in the triumphant reigne of Debora.

These graces (O Lorde) are great, and wee mi-
serable sinners, vnworthie of the least of them :
therefore looke not to vs but to thy selfe, not to
our iniquities but to thy greate mercies, accepting
the death & passion of thy sonne, as a full ransome
for al our offences: throwing them into the botom
of the sea , and making his crosse and resurrection
effect-

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effectuall in vs to all obedience and godlines as be-
commeth thy Sainctes , that to all other thy good
blessinges towarde our gratiouſ Souereigne , this
may be added, that ſhe gouerneth blesſedly, ouer a
blesſed people , a people blesſed of the Lorde , and
beloued of the Lorde , and that thy graces may a-
bounde as the waues of the ſea , in the Prince and
in the people , in the Church and in the common
wealth, frō day to day, til the day of our translation
into the kingedome , where iuſtice inhabiteth,
where wee alſo ſhal inhabite and reigne with thee,

according to thy promife, for euer. Graunt vs
theſe thinges (O mercifull Father) for thy
deare Sonne our Lord Iefus Christ his
ſake, in whose name wee craue
them at thy mercifull hande,
prayinge furthermore for
them, as hee hath
taught vs to
praye.

Our Father, &c.

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